

The WAR CRY

OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

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TORONTO, AUGUST 26, 1967

Price Ten Cents

The Key is at Hand

NONE OF US IS COMPLETELY FREE. We may be attached by such a long, long chain that we hardly realize it, and when we do so we may have no wish to escape—as with a happy marriage, for instance. But the problems that put people in prison, in the bankruptcy court, or on the psychiatrist's couch are often from entanglements freely but unwisely entered into. Warnings were unheeded when things were going well; they gambled on being able to escape when they wished to do so.

The Bible describes Christianity in terms of a wedding. The Church is called the bride of Christ, which means that life is to be lived on the basis of reciprocal love between Christ and the Christian who sings:

*And round my heart still closely twine,
These ties which naught can sever,
For I am His, and He is mine,
Forever and forever.*

Who would want to escape from such a blissful union? Indeed, the key to any happy marriage is not that which spells freedom, but what helps to keep it locked together. In the same way the Christian's faith and worship bind him to his God.

NOT SO for those who reject God's love and allow themselves to be bound by the habits and passions of an evil world. They enjoy the pleasures of sin only for a season and then find they cannot break free when they would. They cannot unlock their bonds.

Yet the key is at hand. The sinner may find that the love of Jesus can snap open his fetters. And when he is cleansed and forgiven the same love brings him into the glad, voluntary bondage of Him whose service is perfect freedom.



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THE WAR CRY, CANADA AND BERMUDA

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COMMENT

To Him That Hath

THE British Columbia Teachers Federation has demanded a halt to recruitment of teachers from countries with living standards below those of Canada. The protest is unlikely to be heeded. Already the B.C. School Trustees Association has planned next year to recruit more teachers in Australia, where they receive almost half as much salary as they would get in Canada. Australia is alarmed at the prospect—with good reason.

For the past decade the trustees have depended a great deal on foreign recruitment to meet the requirements of their expanding schools system. This year the province will gain some four hundred teachers from abroad. The trustees say that although their training programme has been expanded this cannot fill the gap caused by heavy immigration and natural population increase. But Australia also has heavy immigration and a population increase. So has Great Britain, which is another source of teacher supply. And developing countries, which do not have an immigration problem but much larger population explosions than better-off countries, are in serious difficulty regarding the emigration of their teachers.

If there are so many gaps in ranks of the teachers in places where they can afford to entice them with the highest standards of living, what hope is there for the rest of the world?

This is a moral question, and presumably the objection of the teachers in British Columbia to the campaign launched by the education authorities was that this brain-drain would obviously start a chain reaction internationally eventually taking teachers from the areas where they were most needed. Teachers everywhere have to cope with over-large classes. Is it right to solve your own problem by exacerbating a similar problem somewhere else, especially when in the end this helps to perpetuate the ignorance which causes hunger, disease, poverty and war.

More than seventy per cent of the adults living in the world today are illiterate and barely one half of their children ever enter school. This could be the most explosive factor in the world, more dangerous for all of us than the population explosion or any bomb.

Schoolchildren for generations have been told of the dying Sir Philip Sidney on the battlefield of Zutphen, where he passed his flask of water to a wounded soldier nearby with the words, "Your need is greater than mine". Their mentors in Canada have an opportunity to provide an up-to-date example of that spirit.

The Detroit Riots

Local Corps Officer Comments on S.A. Operations

THE riot situation which started on the Sunday night kept me on the go for more than a week (writes Major Walter Kennedy, of Detroit Citadel Corps). On the first Monday at 1 a.m., I received an urgent call from Captain C. Harvey asking me to meet him at the Men's Social Service Centre as soon as possible. I responded immediately, and under the direction of Brigadier C. Briggs assisted in setting up canteen services in the ten centralized areas where firemen, policemen and guardsmen were located. Supplies of cold drinks, sandwiches, sweet rolls and other items were taken to these locations and by Monday evening our canteen service was well organized.

On Wednesday morning I went to the state fair grounds where 4,000 federal troops had just set up encampment. These airborne troops were still on their C-rations, as their field kitchens had not arrived. By noon, cold drinks, doughnuts and coffee were the order of the day, which was quite a morale uplift for the troops. We worked round the clock in this area until 6 a.m. on Tuesday when the last airborne troops left the fair ground. In the six days that we were there, we

served 5,000 cases of cold drinks, 400,000 sweet rolls, over 300,000 sandwiches, 3,500 individual boxes of soap, toothpaste, hair cream, after-shave lotion, and toothbrushes; each box valued at \$5.00. Many other articles were given out in this period, too numerous to mention.

While soldiers, firemen and policemen were being fed and refreshed, The Salvation Army, under the direction of Brigadier Briggs, was looking after the needs of those who had lost their homes and their belongings. One of the Army stores on Grand River was made available and manned by Men's Social Services personnel and devoted volunteers, under the direction of Mrs. Fraser, our welfare director. The total cost of the whole operation to date is well over the \$100,000.

The gospel is the only answer to the problems that sparked off this dreadful riot. But how shall the people know about Him if we do not tell them? Our open-air ministry has not been all it should be. From the dust of this tragedy, let us determine to do greater exploits for Him who indeed is the only answer. A soldiers' open-air meeting will be held in the Cass Park every Sunday starting this weekend.

Looking Around

with 'Gleaner'

Childhood Help Remembered

A CHEQUE for \$25.00 has been received by the Army's Welfare Services Department to assist with the expenses of the fresh air camps. The donor says that when he was a child his family was very poor and holidays were out of the question, but thanks to the Army he was able to get away from the city's streets for ten days.

It Happened

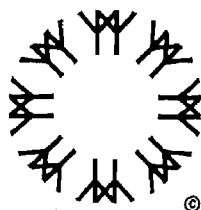
DID my ears deceive me? They did not. Indeed, I, a "special" who has an aversion to the time-wasting intrusion of lengthy announcements, found the long list read by this Corps Sergeant-Major a real inspiration.

He went on: "Instead of the usual practice on Tuesday the bandmen

are to spend the evening on door-to-door visitation. The songster practice on Thursday is also cancelled as the ladies are to visit the hospitals. On the next evening, Friday, bandmen and songsters are to conduct an open-air meeting at — followed by one held in the community centre. We have recently started a War Cry round in the district and thereby made many new contacts. A few more helpers would be welcome. . . .

"The Evangelists"
enter Training in Toronto
on Tuesday, September 12th

Watch for Announcement of
Opening Meeting

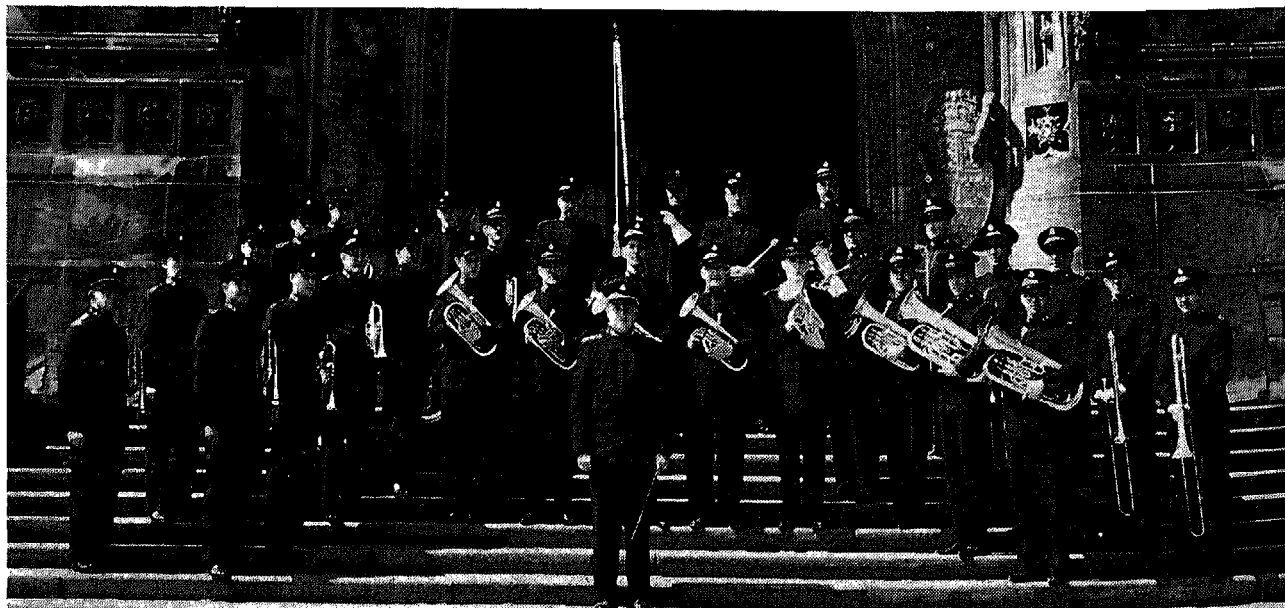


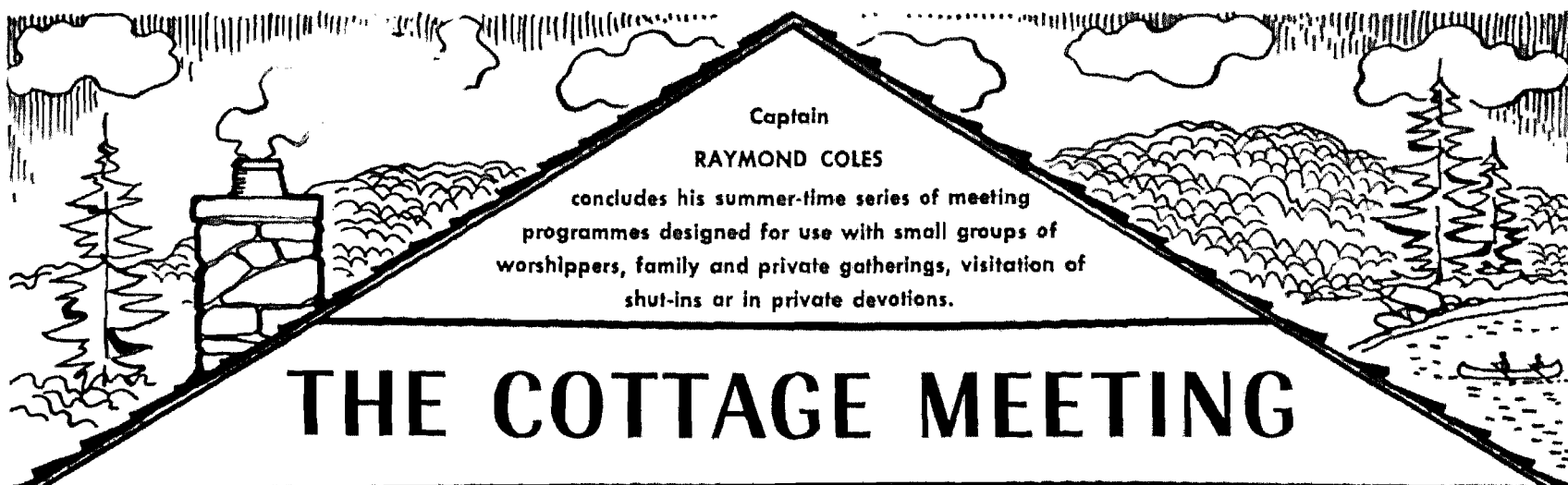
HEAR THEM AT EXPO

The latest picture of
Ottawa Parkdale Band
(BANDMASTER MERVIN LEACH)

They will be playing in Band Shell E
at 11:30 a.m. and 6:30 p.m. on

SATURDAY, AUGUST 26th





Captain

RAYMOND COLES

concludes his summer-time series of meeting programmes designed for use with small groups of worshippers, family and private gatherings, visitation of shut-ins or in private devotions.

THE COTTAGE MEETING

A WORD FROM THE CAPTAIN

These summer cottage meetings have centred around the truths concerning our Lord Jesus Christ. The themes, you may remember, have included "The Lord of the Storms", "The Lord of the Kingdom", "The Lord of the Living", "The Lord, Anointed", and "The Lord of Truth". To conclude the series we will have a devotional theme reminding us of the compassionate heart and outlook of Jesus toward others. Perhaps we are inclined, in keeping with the tragic trend of our age, to be constantly critical. This is not like Christ. He strongly warned against it as we shall see in today's lesson. He is the Lord of the compassionate heart.

O God, if still the holy place
Is found of those in prayer,
By all the promises of grace
I claim an entrance there.

Give me a self-denying soul,
Enlarged and unconfined;
Abide within me, and control
The wanderings of the mind.

THE MESSAGE

IN looking through the New Testament we may be surprised at the number of times that Jesus asked questions. There are a great assortment of incidents in which this was the case. He also portrayed a very keen sense of humour and the question we consider this week, while meant to be a serious rebuke, also has a touch of humour about it. "Why are you able to see the little splinter in your brother's eye and cannot recognize the log in your own?"

What Jesus is condemning in this saying is the searching out of faults and failings in

others as a cover-up for our own unworthiness. It is this attitude, and not our other failings, that is like a log in comparison with the "splinter" faults we may find. The attitude of criticism and condemnation is the major fault. We may each, in the quiet of this reading, face ourselves with this question. We know that the critical attitude is not a gift of God's spirit, nor is it simply the art of being perceptive.

Social workers have to learn how to accept a client without overt condemnation. This is

No. 8 - THE LORD OF THE COMPASSIONATE HEART

not to condone wrong of any kind. A Christian will learn to accept the human race as being very needy and subject to many frailties. He will love people from a compassionate heart with an attitude like that of his Lord. He will always be aware that he cannot allow a "holier-than-thou" attitude to hide the fact that we are all in the same family of sinners and lost people. Those who are saved by grace must in love, display that grace to others.

A Place to hide

CRITICISM is often a good place to hide. It seems to be a defence of our own weaknesses. How can we find the small "speck" that Jesus speaks of, unless we look with anticipation that we will find something wrong in another person's life or actions. This attitude is often developed as a way of salvaging our own consciences. When our wrongs make us uncomfortable, we gather a little comfort by saying, "Well, I'm not the only one" or "He's much worse than I am". But the fact that we share a disease with others is no cure for us.

Perhaps we indulge in constant fault-finding because we expect that by tearing another down we are somehow building ourselves up. It is not successful.

I have noticed on many occasions, and it is true on a wide scale, that many people approach the Church and religion with such an attitude of fault-finding as to assure themselves blindness to its blessings. They have hoped for support in their efforts to avoid God, and they can usually succeed.

OUTLINE OF MEETING

A word from the Captain.

Song: 589 (Tune 91)

"O God, if still the holy place

Personal petitions.

Song: 384 (Tune 646)

"Love divine, from Jesus flowing"

Bible Reading: Luke 6:39-49

Song of testimony: 240 (Tune 512)

"Blessed assurance, Jesus is mine"

Message: THE LORD OF THE COMPASSIONATE HEART

Song: 369 (Tune 419)

"I want, dear Lord"

A Prayer: Song 473, verse 3

Benediction: 981.

The boomerang

THE attitude of fault-finding is regarded by Jesus as very serious because, firstly, it has a way of obstructing our clear vision. It is like a log in the eye. When we are busy looking for the worst we miss seeing the best. Most damaging of all, not only do we miss seeing the true facts of the case but we are unable to see the true facts about ourselves either. Pulling another down ministers so falsely to our pride that it makes repentance and compassion very difficult.

The cure

WE must first face the question of Jesus, recognize the dangerous poison of the habit of fault-finding, and listen carefully to the warning of Jesus about it. Recognize how unchristian it is. There is no place for it in the hearts of Christ's followers. Turn to the new understanding of life found in the light of the gospel. The root of the trouble is in the heart. Our needs have not been met in the grace of God. We are not secure in the new life. The foundation of our life is not certain. These things are what lie behind such an attitude. A close knowledge of the ways of Jesus, the Lord of the compassionate heart, will reveal what the Christian outlook should be. The Holy Spirit will help us toward an understanding and loving attitude. This is a sign of maturing in Christ.

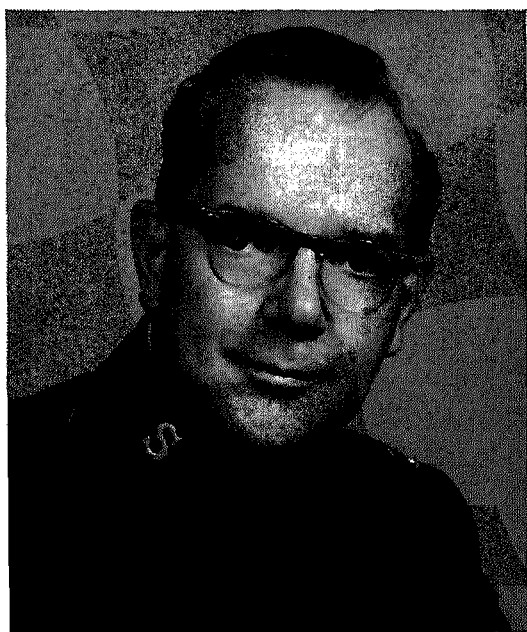
I want, dear Lord, a heart that's true and clean,
A sunlit heart, with not a cloud between;
A heart like Thine, a heart divine,
A heart as white as snow;
On me, dear Lord, a heart like this bestow.

A PRAYER

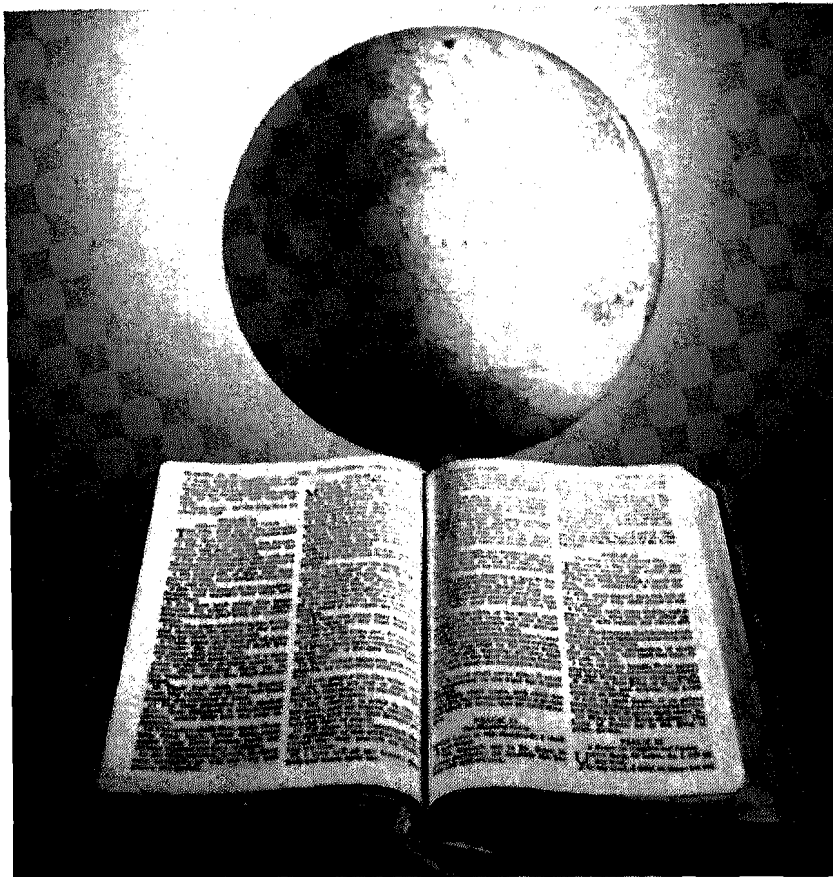
I must love Thee, love must rule me,
Springing up and flowing forth
From a childlike heart within me,
Or my work is nothing worth.
Love with passion and with patience,
Love with principle and fire,
Love with heart and mind and utterance,
Serving Christ my one desire.

Amen.

BENEDICTION



Captain Raymond Coles has been for the past year the Commanding Officer of the corps at New Westminster, B.C., having previously been at Regina for four years. He is one of the five officer-children of the late Colonel Bramwell Coles who at one time was editor of this periodical. He holds the degrees of B.A. (University of Toronto), B.S.W. (University of Manitoba) and B.R.E. (Emmanuel College).



THE MARKS OF THE ONE TRUE CHURCH

ALTHOUGH written 2,000 years ago, and addressed to specific problems at Corinth, the principles laid down in the great Epistle apply to every church in every age and in every place. Let every Christian who is concerned about the state of his church or corps give careful heed to the teachings of Paul.

This week we continue the consideration of the marks of a true church as set forth in this great Epistle.

The fifth mark—The Right Relationship Between Minister and Members (1 Corinthians 4:1-21):

The effect of the first two verses is this: The members should look upon their God-appointed leader as the minister of Christ and the trustee of the secrets of God, a sacred trust to which he is required to be faithful.

That is another way of saying that the first obligation of a minister is to his high calling in Christ Jesus and to the Scriptures.

It is true that in some modern churches and corps the leader is expected to do everything under the sun, so that there is constant danger of his becoming a kind of

jack of all trades and master of none.

It cannot be too strongly emphasized that such a relationship is unscriptural and, where it is allowed to develop, the influence of the church is certain slowly but surely to weaken, resulting in declining congregations and empty Mercy Seats!

Undoubtedly the claims upon the time and energies of a modern minister are varied and multitudinous, but the membership should be at pains to protect their leader from any activity which would lessen his

UNDERSTANDING THE NEW TESTAMENT (11)

effectiveness as a minister of Christ and a faithful trustee of the secrets of God as revealed in His word. To ignore this principle is to invite stagnation and decline.

Paul says (verse 3) that to the minister who is faithful to his high calling, the judgments (opinions and criticisms) of the membership are a very small matter. For neither these nor his own evaluation are the criterion by which he measures his ministry. His chief concern is the judgment of his Lord (4), so he lives and moves and has his being in the light of the eternal morning (5).

Everyone called to spiritual leadership, whether lay or ordained, is aware of the constant temptation to enjoy a little applause, a little praise, a little popularity. We must be ever on guard, lest we begin preferring the praise of men to the approval of our Lord. If, even unconsciously, we allow that to happen, it is certain that the glory of the Lord will depart, and we will find ourselves no different from other men.

To read the rest of this chapter is to rediscover the high cost of true spiritual power. It involves nothing less than entering into fellowship with the sufferings of Christ. But the rewards are without measure! We enjoy the high privilege of becoming the spiritual father of many a newborn soul (15).

The Church, the Army, the country, the world is crying out for New Testament apostles!

The sixth mark—Moral Discipline Within the Church (5:1-13):

In this chapter Paul comes to grips with a situation which was making the church at Corinth a laughing-stock to the city. Obsessed by a false sense of superior wisdom and philosophy, the church had failed to deal with a tragic moral lapse within its membership.

It was a case of incest, an immoral association between a man and his stepmother. Nor was it just an isolated act of sin. It was a habitual relationship. The citizens of Corinth were famous for their immorality, yet even they frowned upon such an alliance. The offence was bad enough, but the attitude

This drastic action had a double purpose. First, the protection of the church from further corruption; hence the metaphor of the leaven spreading through the dough (6-7). Second, the restoration of the offender. For handing him over to Satan meant that he would see his sin in all its shame, and so loathe himself that the domination of his fleshly nature would be destroyed.

Was this action justified? The answer is in 2 Corinthians, chapters 2 and 7. Not only was the guilty party restored and forgiven, but the church also repented with a godly sorrow!

In these days of lowering moral standards, those charged with spiritual authority in the Church should not draw back from the expulsion of moral offenders who are persistent and unrepentant. Are not some churches dead today because of failure to purge out the moral infection of yesterday?

The seventh mark—The Church Knows Its High Destiny (6:1-20):

In this chapter six times Paul asks, "Know ye not?" The six questions fall into two groups. Here are the first three: Know ye not (1) that saints shall judge the world? (2) that we shall judge angels? (3) that the unrighteous shall not inherit the kingdom of God? This group points to the high destiny of all true believers. The second three are: Know ye not (1) that your bodies are the member of Christ? (2) that he that is joined to the Lord is one spirit? (3) that your body is the temple of the Holy Ghost? This group points to the union of the believer with his Lord.

In emphasizing the high destiny of the believer, the first three questions make the disagreements and disputes within the Church look very trivial and paltry. How dare you parade your dissensions before an ungodly world, when you yourselves are destined to judge the world, to judge even the angels?

Of course, situations arise which compel Christians to make use of the processes of the law. But to drag personal differences before unbelievers, by court action, press articles or even gossip, reveals a lack of that true dignity which should characterize every child of God, and does serious damage to the cause of Christ.

(Continued on page 15)

LESSON No. 91

The "War Cry" BIBLE SCHOOL

The Message of Expo '67

by W. L. Court

TWENTY-EIGHT million visitors can't be wrong. That's the approximate number that flocked through the gates of Expo '67 since they opened on April 28th. From nearly every country of the globe the visitors come to view what has been called the "greatest show on earth". And this "greatest show" has a message which is beamed directly at these millions of visitors.

Expo is unlike any other fair you've ever seen. It's a first-category exhibition as defined by the International Exhibitions Bureau. As such, it's the most comprehensive exposition ever assembled.

Unlike its predecessors, Expo is built around a theme—Man and His World—taken from the book *Terre des Hommes* by the French author, poet and aviator, Antoine de Saint-Exupery. In it he wrote, "To be a man is to feel that through one's own contribution one helps to build the world".

The heart of Expo is its five theme pavilions—Man the Explorer, Man the Producer, Man the Creator, Man the Provider and Man in the Community. Each sub-divides to explore, along with many national and industrial pavilions, related topics like Man and the Oceans, Man and Life, Man and Space, Man and Friendship, and Tradition and Invention, to name only a few.

With most pavilions providing the opportunity to share in both real and synthetic human situations, individual participation and self-involvement is inevitable. Over eighty per cent use audio-visual devices that range from one 360° all-encompassing screen to another huge screen that is composed of 114 smaller screens, each with its own projector. The strange effects achieved border on the psychedelic but they get their message across.

And what is this message? Does Expo have anything to say to the Christian? Definitely yes!

The message comes in many forms. It's in the pair of scuffed boots once owned by an eight-year-old who met his fate at Auschwitz; it's in the display of Dead Sea Scrolls; it's in the model of the Temple at Jerusalem; it's in the violent, angry display in the Cuban pavilion; it's in the beautiful artifacts of ancient civilizations; and it's in many of the movies being shown. Consider, for instance, the moral and spiritual consequences of a film that allows the audience to choose its own ending.

The more you see; the more you learn of others, the more you find

yourself questioning your own role in society . . . your own destiny.

There are two Christian pavilions. One, strictly fundamentalist, is the Sermons from Science building, sponsored by Christian Business Men's Associations and other interested groups and individuals. Here, in a 300-seat theatre, fifteen Moody Bible Institute films are shown daily. Viewers who indicate further interest move to a smaller theatre where another film, this by Billy Graham associate Leighton Ford, gives a more direct appeal. In a final room trained counsellors—some from The Salvation Army—provide spiritual counsel for those requesting it. "The crowds are good and the results are encouraging," reports one of the student hostesses.

The specifically-named Christian pavilion, co-sponsored by eight denominations—Roman Catholic, United, Anglican, Baptist, Presbyterian, Lutheran and Greek and Ukrainian Orthodox—has received wide publicity for its contemporary approach. Employing surrealistic murals, flashes of nudity and blatant vulgarity to the accompaniment of the incessant thump of an amplified human heart, it has been tagged the "shock" pavilion by some.

Entering through a placid garden, visitors are confronted with a maze of photographs of the many faces of man and a display dramatizing the population explosion and the attendant increase in social problems. They then descend to the depths of the building and human degradation in the form of a cinematic review of the horrors and atrocities of the 20th century called *The Eighth Day*.

All the visual cliches are there; the Kaiser, Hitler, Castro, Jack Ruby, a dead baby covered with flies, wagon loads of gassed corpses, an atomic explosion, Pearl Harbour, and a gas-soaked Buddhist setting himself on fire. Unfortunately, the sights and sounds are from tired old newsreel clips that no longer shock a generation that has grown up on movies and television.

Ascending again to the present, the visitor enters a high-ceilinged



ABOVE: People find themselves dwarfed by the surrealist sculpture at Expo. BELOW: The Ontario pavilion (left), the Canadian pavilion and the people tree are attractions at the fair.

sanctuary, a symbolic present-day church. But even here there's no refuge. Enlarged photos of contemporary social atrocities—race-riots and slums—are juxtaposed with scenes of a family picnic and comfortable home scenes to again jolt the senses.

"We expect it to raise more questions than it answers," says pavilion commissioner Horace Boivin. "Our aim is to bring the realization that only through Christianity can life achieve purpose and value."

But the liberal approach doesn't suit everyone. "It gets to be a bit of a drag at times," says one newsman.

One reason is that in putting the Christian message into a modern idiom, the Church enters into direct competition with the sophisticated secular agencies. There are several non-religious pavilions at Expo that, in effect, do the same job and do it better for some people.

One is Canadian Pacific's *We Are Young*, an imaginative six-screen treatment of youth's search for truth.

QUIET MOMENTS Activity

IN developing spiritual character we have to steer a clear course between two subtle but ever-present dangers. On the one hand there comes a temptation to be preoccupied with the temperature of our own souls, to soak ourselves in all kinds of devotional literature and method till the main horizon of our thought becomes our own little lives. We get so involved with ourselves that we have little or no time to give to the big, hungry world with its clamant, unsatisfied needs.

On the other hand we are tempted to give ourselves so wholeheartedly to the succour and uplift of this needy world about us that we find we have little time to give to the cultivation of our own souls in quietness. Many a Christian has flung himself into the machinery of social uplift with a sincere desire to do something, only to find after a time that he has become part of the machine and lost the vitality of his own spiritual life.

The only safe way of keeping an even balance is to see that all our activities for people spring directly out of our warm, intimate fellowship with God. It is only as our social sympathies are kindled at the feet of God that they have uplifting power in them. Otherwise social activities can lure us from God, as truly as spiritual preoccupation, which has no social outlet, can make us morbid and useless. Social expression must be the result of spiritual impression, or the result is depression.

Another is Labyrinth, a five-storey theme building designed as a 20th century parallel to the legendary Labyrinth, home of the Minotaur. Inside are two unique theatres and a mirror-lined maze. Like the legend, Expo's Labyrinth is the scene of man's triumph over a beast—the beast in himself.

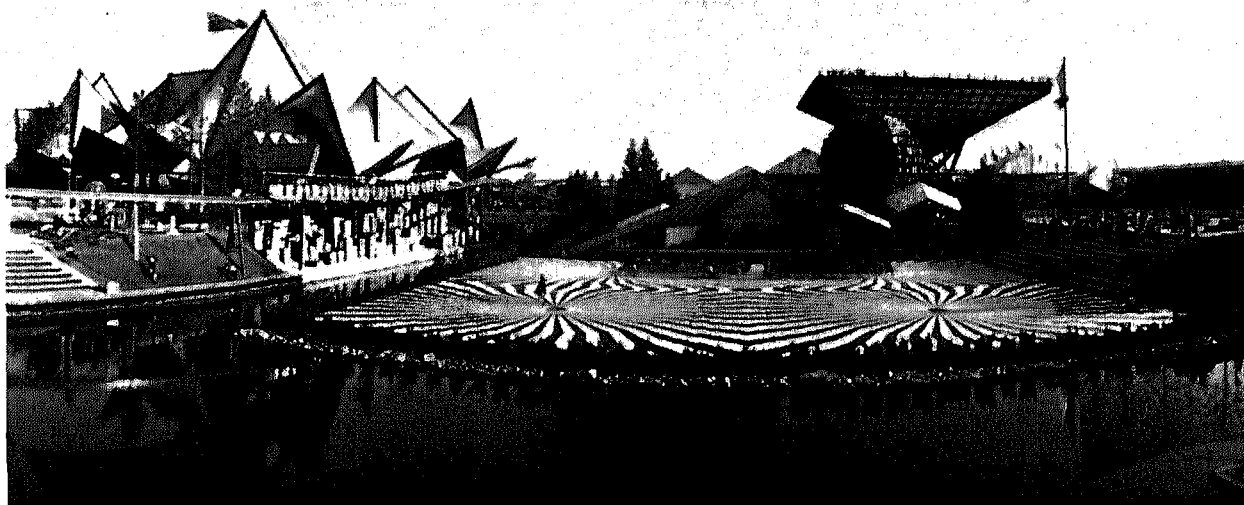
The hero is universal man, but it's the viewer that gets trapped in a maze of his own prejudices.

"The hardest place to look is inside yourself," says the announcer, "but that is where you will find the beast that prevents you from understanding other men. Conquer it and you will truly join the world."

Having pointed the way to a fuller life in this world, the camera then explores some of life's universal truths—a field of buttercups, horses in a field, faces of age and youth; work and at play; the faces of life and death; gnarled tree roots and . . . a tomb. Here the narrator poses the enigmatic question, "Is the last room empty, or is it filled with all shapes and sounds on earth?"

Yes, Expo does have a lot to say to the practising Christian.

He that hath ears to hear, let him hear.





Slaves of Precision

Flexibility Balances Extremes of Reason and Emotion

"The playing of music can be brought to naught and sometimes to ruin by exact regard to written values."

PRECISION, our dictionaries tell us, is the state of being "precise, exact, strict, formal, punctilious," to which can be added the term, "austere". The sum total of these principles amounts to something approaching cold reason, for emotion or sentiment has little or no place in this group. Indeed, it seems to follow naturally that the more emotion is exercised the more these other qualities recede until opposite terms — "vague," "loose," "untidy" and "equivocal"—take their place.

What would you have, therefore? This question is far reaching; philosophers since earliest times have been preoccupied with the problems it poses. The Apostle Paul has much to say on the matter in his Epistles and, largely as a result of his teachings, the Christian Church, of which the Army is part, has endeavoured to strike a balance, keeping reason and emotion more or less equipoised.

For the purpose of our little study it will be necessary to carry this idea of balance into the field of musical interpretation, but let us first deal with precision.

VIRTUE TO BE DISCIPLINED

To be precise is a virtue in which all musicians must be disciplined even though, as we shall see, the greater virtue lies in a relaxation from it after truth and exact expression have been attained through discipline. In matters of time we are taught from the beginning that a note should be struck and sustained exactly according to its strict value.

In the Army we set high standards in precision. It is inherent in the concept of our music, and in the sense in which the Founder brought brass and drums into service it was at its best when gloriously militant, percussive and compellingly on the beat.

Since those early days, however, we have progressed considerably toward perfecting this medium of expression. Our playing has mellowed and become more persuasive. Even so it may be startling to many to find on closer examination that in the multiple variations of rhythm and the graceful contours of melody there is more often than not complete relaxation from those concepts of exactness.

The playing of music can be brought to naught and sometimes to ruin by exact regard to written values. We know, for instance, the bandmaster, or songster leader, who uncompromisingly insists on the

strict observance of the printed word. We know him because his presentations are stiff and formal and the beauty of the spiritual substance the composer has set out to reveal remains hidden in the folds of cold notation.

In Christian charity we refer but briefly to the conductor who, in his enthusiasm, wields his baton like a scimitar and, with a swish and a wallop, slices off the heads and tails of his attacks and releases or, having dwelt with seeming affection on a cadence chord, releases it with a surge and kicks the unhappy thing downstairs. Conductors such as these are slaves to precision. They push it to extremes, and this desired quality becomes irksome.

There is a danger, too, of the songster leader who had had his initial training in brass carrying the percussive element to the vocal line, where that sort of precision is de-

structive. The voice is primarily a *sostenuto*, *legato* instrument and, although it can be used to good purpose *con forza* and *preciso*, this is for special effects and generally employed but sparingly throughout an extended composition.

Nevertheless, the playing of music must never be allowed to become vague or untidy. It should be remembered that the 18th century composers whom we label as "classics" are precise composers. (The present tense may be used, because being immortal they are still with us.)

Mozart, among the great ones, is perhaps the most precise, certainly, musically speaking, the most immaculate, yet he remains the most elusive. To treat his notation precisely is just as dangerous as to allow it the abandon his *allegros* particularly seem to call for.

OBVIOUS CONTRADICTION

The finale of the "Jupiter" Symphony comes readily to mind. No orchestra or conductor can come near to cohering the marvellous "lacy" of free counterpoint, and revealing at one and the same time the delicacy of line, the joyous exuberance and formal perfection, to say nothing of the majesty and power, without being thoroughly disciplined in precision. Yet there is a seeming paradox here, for success in the performance of this work largely depends on the discarding of this precise quality.

It would seem that, having been

thoroughly grounded in precision, the musician should put it behind him and try to forget it. Beethoven is reputed to have said the same thing of the rules of harmony and is it not the same in all branches of study and achievement? Is this precept not applicable to all our questing and reaching out to higher things?

First there is the discipline. Then the opening of the emotional floodgates to freedom of expression, being careful to close them when emotion tends to spill over to excess of feeling, or when the sentiment becomes "mushy". At that point we become untidy and loose in our musical manners—we are quite off balance.

The word we have been trying to find to link the extremes of reason and emotion is not compromise, but flexibility or, if you like, precision under control.

JOYSTRINGS' VISIT TO GIRLS' SCHOOL

Described by Captain Joy Webb

FOR a long time now, Lieut.-Colonel Dan Andersen has taken a real interest in our health and well-being as a group, so when we received an invitation from his daughter Margaret, to play at her school we wanted to accept.

Queenswood School, Hatfield, has, we are told, been called "The Eton of Girls' Schools". This was the first time an Army representation had been to this public school which is built on the site of an estate that once belonged to Sir Thomas More.

This was a Sunday of tremendous rains, and once during the drive to Hatfield it looked as though the flooding on the road would get the better even of such an intrepid old vehicle as the Joystrings' Utilibike, but it must surely have amphibious tendencies.

We arrived safely, if rather wet. We played in the school hall to an audience that was attentive and responsive, in spite of "O" levels and "A" levels that threatened the following day. We spoke of our work as a group and our faith as individuals, and suggested that, at the threshold of life, they could do no better than surrender their future to Christ. After the coffee, supplied to help us on our way, we were surprised and amused to know that the girls, young and old, had been safely tucked away in bed—at half past eight—or so the staff hoped!

As we drove around the school buildings, at every dormitory window in the houses there were waving figures, smiling and shouting their thanks. We did a farewell drive—twice round the circular flower beds, two toots of the horn and then we were away.

"It was a real privilege to have you with us; may God continue to bless the work you do." So wrote Miss Enid Essame, M.A. (Cantab), J.P., the following week. Somehow, I think the privilege was very much a coin with two sides on this happy occasion.

It is the privilege of all who love Jesus to be radiantly right.

Love begets love.

CANADIAN BAND'S AMERICAN CAMPAIGN



The Dean of the Trinity Cathedral welcomes Bandmaster William Burditt for the Sunday service. Also in the picture are Mr. Roy A. Hunt, Jr., Chairman of the Pittsburgh Advisory Board and Lieut.-Colonel John D. Waldron, Divisional Commander.

NOTES IN PASSING

IN connection with the sixtieth anniversary of the Danforth Corps an invitation is given to former soldiers and friends to send greetings through Retired Corps Sergeant-Major Leslie H. Saunders, 62 Glenwood Crescent, Toronto 16, Ontario.

Major Beulah Watson, of the Divisional Headquarters at Winnipeg, wishes to thank Salvationists and friends for their kind remembrances in the passing of her father, Mr. W. R. Watson, at Assinibola, Manitoba.

Major Ethel Hill (R) also thanks her friends for their sympathetic messages in the passing of her mother.

Mrs. Major Fred Howlett (R) of Hamilton, Ont. has been bereaved in the passing of her mother recently.

Brigadier Mrs. Elda MacGillivray (R) has been bereaved in the passing of her sister in Midland, Ontario, on August 7th.

A baby boy has been welcomed into the home of Captain and Mrs. Kevin Rideout of Clarendville, Nfld.

Captain and Mrs. Ronald Sharegan of Forest Lawn, Calgary, Alta. announce the arrival of little Ronna Diane into their home.

Captain and Mrs. Roy Cole of Woodstock, White Bay, Nfld. recently welcomed a new arrival into their family circle.

FOR SALE

Two serge uniforms (ladies speaker) size 12, excellent condition. Price \$27.00.

Contact:
67 Davidson St.,
Barrie, Ont.

CANADA'S OWN MISSION FIELD

PART TWO

Last week the writer spoke of the beginnings of Salvation Army work among the natives of Canada's northland, giving details of geography, history and early methods of evangelism in this unique setting.

IN order to help the Native people develop in competition with other people Salvationists followed the pattern of all sister churches:

- (1) Built and equipped saw mills (water power and steam power).
- (2) Constructed fish weirs (Alaska).
- (3) Purchased some of the very first lighting plants made of leclanche cells (sal ammoniac and copper reactors) and, as motorized generators became available, bought these also.
- (4) Erected schools, provided books and staff, all at our expense.
- (5) Supplied coastal boats for isolated areas. No one grumbled about being lonely, or the rigors of hard living. Often we were elated by isolation from some of the evil ways of "white men"!
- (6) Used among other languages Haida, Thlingit, Tahltan, Sekanais, Tsimpsean, Nishga, Gitikshan, Babine, Kwakiutl.

When the provision of teachers and schools was later taken over by the dominion government, we were allowed to nominate officers as teachers, provided they were qualified academically and held a Teachers' Certificate from a recognized university. This has helped us finance the maintenance of corps in villages where the total population never reaches one hundred persons (all ages).

Our work in Central and Northern B.C. has suffered curtailment by the general exodus of many natives from reserves to urban areas. World War II brought them face to face with their potential skills. The native fisherman took over from the Japanese fisherman. In the woods he found a new harvest from the trees as the demand for synthetic fibres increased.

Port Essington now is non-existent, Metlakatla has seventy-five people, Kitselas is down to fifteen, Andimual and Gwinaha are closed entirely: to quote a few samples of the trend and trek to Prince Rupert, Kitimat, Vancouver.

Girls from Reserves

At the time of the move becoming apparent we pioneered a project to enable natives to obtain higher edu-

BY LIEUT.-COLONEL WILLIAM POULTON

cational standards. A lodge for young women was established in Prince Rupert to house girls who had graduated from public school and were able to enrol at the high school in Prince Rupert. Over the years we have had good success at this lodge. Girls from reserves where they had been raised as Anglican or United Church, as well as from Salvation Army villages, come to us. The attendance at St. Andrew's Cathedral or the United Church is a must for all of those faiths. Many elected to come with us for our evening service. Graduates include school teachers, deaconesses, Salvation Army officers, nurses, secretaries, stenos, as well as the ones who went home to become housewives and thus serve their community. This work is now being copied by the Department of Indian Affairs elsewhere.

McCullagh of the Naas was a former officer in the Imperial Army; as he evangelized the people of the Nishga race so he made use of his military training. He found the native with a musical ear so he introduced brass bands to them. There are few villages without one on this great northern coast. This was in our favour of course. Several good bands have been in evidence

down through the seventy years since we started work. Canyon City is the outstanding band of the present era. The writer was thrilled some years ago to be able to present this band to Commissioner William Dalziel; the Commissioner was amazed to be asked to lead them in the Hallelujah Chorus from "Messiah"—13 men!

Our native of the west coast came down across the Bering Straits from Siberia and Mongolia. He drifted with the strong Japanese current which flows from the Equator, along the shores of Japan, turns on the Kamchatka Peninsula and comes

down the west coast of North America to be lost again in equatorial regions.

Sea lion or duck

These people lived off the sea. Salmon, halibut, herring eggs, oolichan grease, seaweed, wild rice from the river deltas. When fish were scarce then a sea lion or duck would provide meat. Salmon was sun-dried or smoked for winter eating. Berries were gathered, sun-dried and preserved in cedar bark baskets. As with most fish eaters our Native people tend to be placid and calm, slow to wrath and of great patience.

This has resulted in some fine examples of stoical and solid Salvationism. We think of the man who refused to hold a Potlatch for the funeral of his wife. He was told that the evil spirits would steal her body at midnight at the "turn of the moon". He sat on her grave with a loaded shotgun over his knee for the three days of the "turn of the moon" and for three moons. The evil spirits were obviously in no mood to face the shotgun.

Our officers and soldiers have to face, even today, much evil power in the form of witchcraft and the "evil eye". This is no figment of the imagination. It is a very potent force as the writer can attest and give self-evidence.

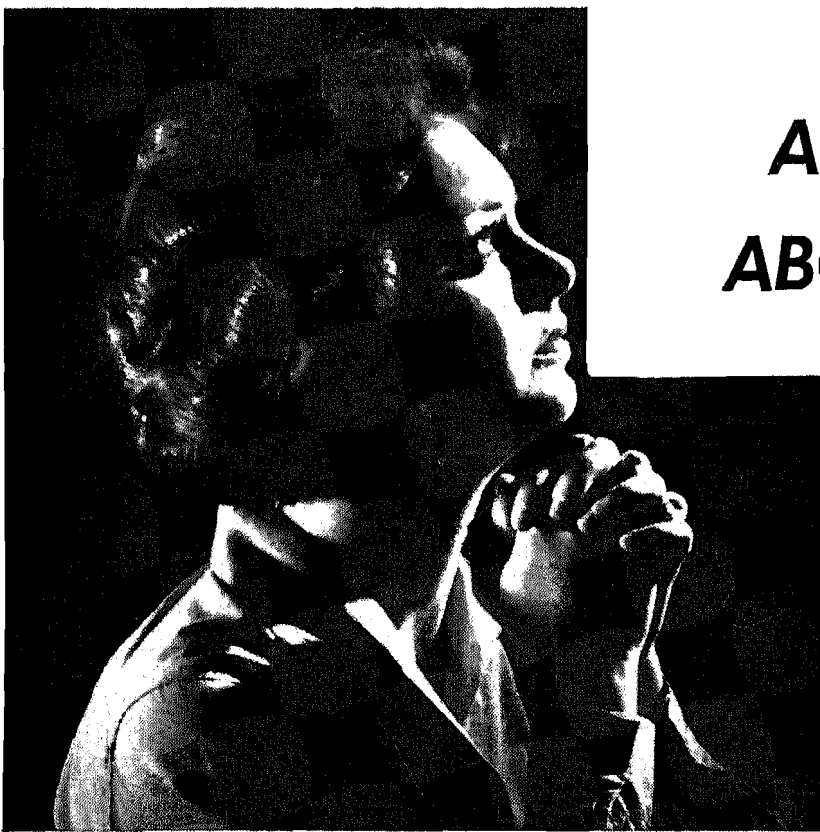
To mention names is perhaps dangerous. All the people who served any length of time in this great era left lasting impressions. Thorkaldson the Dane who pioneered the first years at Port Essington and up the Skeena river to Kispiox and Glen Vowell was a colourful character. One of his meeting habits is still used at all the Native congresses and revival crusaders: It is a general move of the whole congregation to the front of the hall, around the Mercy Seat. Standing as a packed mass, shoulder to shoulder, they are blessed by the meeting leader and told "Go forth in God's name".

This is a moving sight and a deep experience.

RIGHT: The Canyon City Band is seen standing under the largest Salvation Army flag in the world. Note the size of the people in relation to the flag. BELOW: The Field Secretary at that time (Colonel Gilbert Best) is sitting (right) on the front of a typical fishing boat. In the foreground is a moose shot by the Indian who accompanied them.



Advice from the Bible: ABOUT YOUR TROUBLES



prudent, but a son who sleeps in harvest brings shame" (Prov. 10:5). "The toil of a fool wearies him, so that he does not know the way to the city" (Eccl. 10:15). Always do the best you can in your work and feel no shame in doing it: "Whatever your hand finds to do, do it with your might" (Eccl. 9:10).

Although the average life span has jumped to almost seventy years of age, and medical science continues to cure many diseases, the very thought of sickness is dreaded by many people. The Bible tells you not to worry and to keep your spirits up no matter what occurs. "A cheerful heart is a good medicine, but a downcast spirit dries up the bones" (Prov. 17:22).

Human companionship is one of God's answers to the very real problem of loneliness. "It is not good that man should be alone" (Gen. 2:18), said God at the very beginning of human history, as He created Eve. Since that time, one of the secrets of man's happiness has been to invest himself in others—to do what he can to make them feel welcome and wanted.

If you're lonely, don't withhold yourself. God does not withhold Himself from you. Don't withhold yourself from Him or from others. Make an effort to gain new friendships. As the Scripture says, "There are friends who pretend to be friends; and then there is the friend who sticks closer than a brother" (Prov. 18:24).

Or perhaps you take people too

much for granted and don't let them know that you appreciate them. "From the fruit of his words a man is satisfied with good, and the work of a man's hand comes back to him" (Prov. 12:14). "A word fitly spoken is like apples of gold in a setting of silver" (Prov. 25:11).

If you find that you have difficulty forming successful relationships with other people, it may be that you're trying too hard to make other people like you. Thinking first of others and just being yourself is one of the best ways to make friends. "There is one whose rash words are like sword thrusts, but the tongue of the wise brings healing" (Prov. 12:18). "Deceit is in the heart of those who devise evil, but those who plan good have joy" (Prov. 12:20).

In making friends, however, remember: "He who walks with wise men becomes wise; but the companion of fools shall suffer harm" (Prov. 13:20). Here St. Paul did not hesitate to quote good advice from a Greek dramatist: "Bad company ruins good morals" (I Cor. 15:33).

SMILE AWHILE

"It's not so much the waking up that summons up my frown; it's working up to getting up that really gets me down."—H.F.W.

You probably wouldn't worry about what people think of you if you could know how seldom they do.—Olive Miller

If you have a Bible around the house, there's better use for it than just to have it lying on a table or gathering dust on a bookshelf.

The Good Book is an excellent source of advice on trouble—how to get out of trouble and how to stay out of trouble.

Take money, for instance. In our economically-minded society, money often looms up so big that it blots out other values. Attachment to money can be the beginning of trouble. Although it is often misquoted on this point, the word of God warns that "the love of money is the root of all evils" (I Tim. 6:10, R.S.V.). "He who loves money will not be satisfied with money; nor he who loves wealth, with gain: this also is vanity," (Eccl. 5:10). "Like the partridge that gathers a brood which she did not hatch, so is he who gets riches but not by right; in the midst of his days they will leave him, and at his end he will be a fool" (Jer. 17:11).

Looking at human life in practical terms, the Bible encourages good hard work: "A slack hand causes poverty, but the hand of the diligent makes rich" (Prov. 10:4). To the watercooler-set the Bible says: "In all toil there is profit; but mere talk tends only to want" (Prov. 14:23).

ANXIETY

To the person who suffers from anxiety, the Bible says: "Which of you by worrying and being anxious can add one unit of measure to his stature or the span of his life. . . . So do not worry or be anxious about tomorrow, for tomorrow will have worries and anxieties of its own. Sufficient for each day its own trouble" (Matt. 6:27, 34).

One of the best ways to cope with anxiety is to "get it off your chest" by confiding in a sympathetic friend, modern psychologists tell us. The Bible has said the same thing for years: "The way of a fool is right in his own eyes, but a wise man listens to advice" (Prov. 12:15).

Guilt feelings are another prevalent problem in modern society. Many people have the vague sense of having done something wrong, often without knowing exactly why they feel guilty. All of us are hu-

man. That's why people feel guilty, says the Bible. "All have sinned and come short of the glory of God" (Rom. 3:23).

The Bible does not encourage guilt complexes which cause people to exaggerate their own shortcomings while they ignore the goodness of God. For the guilty and the guilt-ridden the Bible has a firm, steady word: "Seek the Lord while He may be found, call upon Him while He is near; let the wicked forsake His way, and the unrighteous man his thoughts; let him return to the Lord, that He may have mercy on him, and to our God, for He will abundantly pardon" (Is. 55:6-7).

With confidence in God it's possible to take positive action. Have faith and work intelligently. "A son who gathers in summer is

WANTED—A Messenger!

The Lord Christ wanted a tongue one day,
To speak a message of cheer
To a heart that was weary and worn and sad,
Weighed down with a mighty fear.
He asked for mine, but, 'twas busy quite,
With my own affairs from morn till night.

The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet on an errand for Him,
To run with gladsome speed,
But I had need of my own that day;
To his gentle beseeching I answered, "Nay".

So all that day I used my tongue,
My hands, and my feet as I chose;
I said some hasty, bitter words
That hurt one heart, God knows.
I busied my hands with worthless play,
And my wilful feet went a crooked way.

While the dear Lord grieved, with His work undone,
For the lack of a willing heart!
Only through men does He speak to men,
Dumb must He be apart.
I do not know, but I wish today
I had let the Lord Christ have His way.

—Author Unknown



2 - Consecrated to the Inconvenient

HOLIDAY resorts apart, the corps which restrict their open-air evangelism to the conventional hours on Sunday cannot hope to exploit the best opportunities afforded the Army in these days. They must, therefore, content themselves with making the most of the neighbourhood open-air meetings, where they minister to the people in their homes, and street stands where usually they must be content to reach only captive crowds in bus and cinema queues, or else hope that some of the people who scurry past the ring may catch a word in season.

Extraordinary open-air meetings in public open spaces or on private sites are conducted during the summer months where the initiative of local Salvationists is matched by the consideration of town councils and businessmen, but in this series we will confine ourselves to the opportunities available to the average corps all the year round.

There may still be places where a dozen, fifty or even a hundred people gather round the 6 p.m. Sunday open-air meeting. Apart from the fact that these are often the same bunch of Christian friends and faithful (and sometimes gospel-hardened) "supporters", we must not let satisfaction with this position become an excuse for neglecting the larger and more varied crowds which flock to the same area during the week.

There are thousands of people in Canada who never hear the message of local Salvationists because they live outside the range of neighbourhood open-air meetings and have no reason to go into the town on Sundays. They never see the Army on

the streets because Salvationists are never there when they are.

Politicians and fanatical religious groups (we no longer seem to get that definition) may often be seen in the crowded market place on a Saturday morning or afternoon. It may be objected that it is difficult for Salvationists to turn out on a Friday evening because of domestic chores and other pressing duties; and even if they could, there are such crowds in the streets that there wouldn't be room for more than a half-dozen or so Salvationists.

Gideon's Army

The answer to the second objection is found in the story of Gideon's army; and the answer to the first seems to be that, like members of some religious sects, we've got to be keen enough to make propaganda a priority. Maybe they work in shifts. Well, so could we. Four groups of six people turning out once a month on a Friday night or Saturday morning can reach far more folk than the same twenty-four all on duty together.

OPEN-AIR MEETINGS

Second in a series of ten articles on vital aspects of The Salvation Army's oldest method of evangelism.

A contemporary newspaper report records that the first open-air meeting held in Newfoundland (January, 1886) was led by four Salvationists—a man and three girls—before a crowd of 500. Railton had two more lassies to help him with the invasion of the U.S.A. In these days we are sometimes more bothered about having "a good representation" than reaching as many people as possible.

It is not really surprising that there is now little enthusiasm at "ordinary" open-air meetings. Judged by the circumstances of yesterday most of the people have gone indoors; the tides have left us high and dry. One tide has ebbed toward the comforts of better homes; the other has been drawn to the bright city lights or nearby holiday resorts.

Pleasure Haunts

The kind of people who long ago stood around the main street to chat can now afford to drive to visit the pleasure haunts of the city. A large number of Canadian Salvationists are within an hour's journey of such

centres of busy night-life, which are also the rendezvous for hordes of teenagers, many of them in moral danger. If no organized meetings are held among such crowds there, there is no regulation forbidding access to a raiding party from outside the corps area. In such a case it is, of course, a courtesy to notify the Divisional Commander and the corps officer concerned of your intention. Many, if not most, of the Army's notable advances were, in the first place, the result of unofficial, spontaneous outbursts of evangelical enthusiasm on the part of Salvation Army soldiers.

But, says the inevitable objector, the hour is often too late for normal people. Well, if the unconverted housewife, carpenter and commuter (who also have to get up early in the morning) can arrive home after midnight tired but satisfied after an evening out among the city lights, cannot his or her Salvationist neighbour find as much pleasure in giving the same time and effort to the service of the Lord?

You see, the enthusiastic evangelist and the pleasure-seeker are alike in their willingness to make sacrifices that we often want to boggle at. But it isn't good enough to sing "time and talents I surrender" on a Sunday morning if we are not prepared to give God an hour or two sometimes during the week. Bands and songster practices are not "warfare" — they are happy get-togethers of people with like interests; they have plenty of secular counterparts.

Chairborne Forces

If you thoroughly explore the possibilities you will probably find plenty of chances to give your witness to crowds of *leisured* people—the kind of people who listened to our open-air meetings in the early days! But it is most likely that they will be out at the wrong time and the wrong place—for you. The real glory of the combat these days is for those who are consecrated to the inconvenient. Our Sunday skirmishes are too near our armchairs. Dare we add that part of our Army is already chairborne? From the chair in the lounge, to the seat in the car, to the chair in the hall . . . and back again.

NEXT WEEK

The Right Place



An open-air meeting in progress among the shoppers in the busy Kurfurstendamm, in West Berlin. Salvationists in many European cities remember the war days when open-air meetings were forbidden. With restrictions lifted they rejoice in the opportunities now afforded them and use them whenever possible. When the stores close they engage the theatre crowds and at past midnight they can be found witnessing "in the haunts of sin and shame".

Newfoundland Anniversary

Promoted to Glory

MODEST VETERAN

THE Campbellton, Nfld., Corps (Captain and Mrs. G. B. Skeard) recently celebrated its 71st. corps anniversary. The special guest was Major Baxter Davis, from Lewisporte Corps, whose message from the word of God brought much blessing. In the salvation meeting many seekers knelt at the Mercy Seat. On Monday the anniversary banquet was held. The candles on the cake were lit by the oldest soldier, Mrs. E. Lacey, and extinguished by the youngest junior soldier, Lorraine Sooley.

Major Baxter Davis (left) at the cutting of the anniversary cake, at Campbellton.

WITHOUT ostentation Retired Corps Sergeant-Major Frank Wadge served his God in the ranks of The Salvation Army for more than six decades, with a quality of loyalty which was a constant encouragement to his leaders. When, at the age of ninety, his tired heart ceased to function, he was laid to rest at Midland, Ont., where he had served as a local officer in the corps for many years. In his youth he was also a corps officer.

His faith in God, strong and positive, upheld him through the years, especially when physical frailty became a problem. He is survived by his ninety-one-year-old widow.

The funeral was conducted by Brigadier Wilfred Kitson, with whom the Sergeant-Major served at Midland thirty years ago. The Brigadier was assisted by the corps officer, Lieutenant George Prior, and many officers under whom Frank Wadge had served were included in the large congregation.



FAMILY REUNION (left to right): Major and Mrs. Ivan Jackson; Major and Mrs. Wm. Pamplin; Mr. and Mrs. Charles W. Smith; Major and Mrs. Robert Weddell; Major and Mrs. Charley Smith, at rear; Major and Mrs. Tom Smith, in front.

"we always had friends and converts in", and testimony and prayer meetings were held after the regular corps meetings, which strengthened and encouraged all. Tea and lunch would be served and regardless of hard times, there was always enough to go round. He also read messages received from the Queen, the Rt. Hon. Lester Pearson and Commissioner Clarence Wiseman. Both Mr. and Mrs. Smith responded and thanked the corps for all their many kindnesses to them during their stay in Chilliwack.

The Sunday meetings were conducted by the family. Major Tom Smith led the holiness meeting and Mrs. Major Jackson brought a thought-provoking message. Major Charley Smith led the salvation meeting and Major Weddell gave the address. Each member of the family took part.

Brought Cheer to the Sick

THE Hillhurst Corps in Calgary has been saddened by the sudden passing of its "number one" soldier on the roll, Mrs. Frances Hetty Kelter. Mrs. Kelter was a Salvationist all her life and after coming to Calgary was sworn-in at the Hillhurst Corps in January, 1925. Through the many years she has endeared herself to all with whom she came into contact, as she went about serving God in her own quiet way. She was a member of the home league and supported the different ventures of the corps.

A faithful league of mercy worker, she was recently awarded a pin for thirty years of service. Her cheery smile and words of comfort will be missed by those in the hospital and nursing homes she visited up to the time of her death. "Grandma Kelter" as she was affectionately called by all, leaves to mourn, besides her many friends, two sons, two daughters and seven grandchildren.



Windsor Citadel Corps comrades engage in open-air evangelism during summer months by taking their Sunday evening meeting to a park on the Detroit River where they join forces with the College Ave. Corps of the same city. The Citadel Band and Songster Brigade are used to bring messages in music and to aid with the congregational singing. Several other corps have vacated their halls during the summer to conduct the Sunday evening salvation meeting in parks and shopping plazas. Drive-in services have been a feature of such gatherings.

Worthy Chilliwack Salvationists

Celebrate their Diamond Wedding Anniversary

BROTHER AND SISTER CHARLES W. SMITH of Chilliwack, B.C., recently celebrated their Diamond Wedding anniversary. They have resided in Chilliwack since 1948, and have been faithful soldiers of the corps: selling *The War Cry*, manning Christmas kettles, working with the league of mercy and the home league, for some years in charge of the thrift

store and ready to do anything to help along the work. Respectively aged eighty-five and eighty-six, they still attend all the meetings, and take a great interest in the affairs of the corps.

They met The Salvation Army in 1930, when they moved to Regina from Alberta. Through the faithful influence of the corps officer, Major Robert Fullerton, all the family became converted and joined the Army in January, 1931.

All five officer-children were home to celebrate with them: Bessie (Mrs. Major Wm. Pamplin), of Edmonton; Mabel (Mrs. Major Ivan Jackson) of Kingston; Elsie (Mrs. Major Robert Weddell) of Peterborough; Major Tom Smith, of Sarnia, and Major Charley Smith, of Esquimalt. Two other sons, Carl and Frank, of Boise, Idaho, were unable to attend. Friends and relatives gathered from as far as Hutchinson (Kansas), Winnipeg, Regina and Vancouver as well as Chilliwack and district.

The Chilliwack Corps (Captain and Mrs. Stanley Ratcliffe), under the leadership of Mrs. Bert Wells, met on the Friday night at the hall, to honour the veteran couple. Slides were shown of the family and a short programme was held. Speakers included the Divisional Commander (Lieut.-Colonel Wilfred Ratcliffe), Mrs. Bert Jennings, and Mrs. Lily Wells.

Representing the family, Major Charley Smith told how at home

The Challenge in the Armed Forces

By Lt.-Com'der. Ernie Ball, R.C.N.

I RECALL some time ago that Brigadier Stanley Preece wrote of challenges to Salvationist servicemen returning to civilian life—challenges, in particular to Christian service.

Perhaps we could carry his challenge one step further. I recognize that my own spiritual growth has been greatly affected by Christian servicemen, not only after retirement, but particularly by their witness while in the service. It would appear very much to the point to offer a challenge to Christian service to servicemen right in the place we find ourselves.

In my opinion, Christian service is essential to spiritual maturity, and the growth of this aspect of our nature is hardly something to be put off until the day of retirement.

The training and background of servicemen makes them well suited to accepting responsibility in the church, more so as it applies to young people's work, and particularly with young men.

In my own case I was able to teach in a chapel Sunday school—six hundred youngsters administered by professional teachers. What a wealth of experience! I salute the initiative of the many fine Christians I have met in the Forces, and I pray that God shall have our best in our daily regular employment.

TRAINING THE TEACHERS IN MID-ONTARIO

Courses in three centres

ENTHUSIASTIC support has come from teachers and local officers within the Mid-Ontario Division for the teacher training programme which was recently set up within the territory.

The Divisional Youth Secretary (Captain James B. Reid) with the assistance of the corps officers at Peterborough (Major Robert Weddell), Oshawa (Major John Wood) and Kingston (Major Cyril Frayn), conducted a course in "Successful Teaching" at each of these centres.

The final sessions of the institute were held at Kingston, where Major Frayn welcomed the seventy-one delegates from Belleville, Trenton, Campbellford, Napanee, Tweed, Gananoque and Kingston. The Divisional Commander (Lieut.-Colonel Wilfred T. Hawkes) and Mrs. Hawkes were present and the Colonel addressed the delegates, expressing his delight that such a continuing programme has been set up within the territory to train present and future leaders. The institute was covered by the news media of both press and television. It was noted that The Salvation Army in Canada is preparing for the challenge of tomorrow's youth!

One hundred and twenty-eight Salvationists in Mid-Ontario have registered with divisional headquarters for the training programme, and anticipation is keen for future sessions.



A view of the teacher training class at Kingston, Ont., one of three such institutions convened in the Mid-Ontario Division by Captain James Reid, the Divisional Youth Secretary, who is also seen (left) explaining the syllabus to Sharlene Hannah, of Belleville. Seated in the front row of the delegates are left to right Major Cyril Frayn, Mrs. Lieut.-Colonel Wilfred Hawkes, the Divisional Commander, and Captain and Mrs. Reid.

Music at Camp Selkirk

Southern Ontario Young People Get Together

FOR the second successive year young musicians of the Southern Ontario Division thrilled to the leadership of Bandmaster Fred Merrett, of Winnipeg Citadel, at their annual music camp, held at Selkirk, Ont.

With direct emphasis upon spiritual and musical values, campers were confronted with their own responsibilities in making their gospel music an effective means of propagating the message of salvation. A diversified programme helped to clarify this purpose, and dedicated faculty members gave freely of their time and talent in this pursuit.

Highlighting the week-long events were public programmes, the gospel film, "I hear a new song", sports

and fun nights and a camp-fire when the Assistant Territorial Youth Secretary (Major William Davies) gave a Bible address.

Public programmes featured the Faculty Band (Bandmaster Merrett), the "Allen" Band (Leader, Wm. Burditt Jr.), the "Ball" Band (Leader, Ernie Reid), the "Coles" Band (Leader, Norman Heathcote), the Vocal Group (Leader, Mrs. W. Watson), and Timbrelists (Leader, Lynda Gibson). A camp chorus, which included all students, was directed by Bandmaster Merrett.

Giving leadership in the theory department was Singing Company Leader Bert Mercer, of Galt, and Bandmaster Reg Broughton, of Guelph, headed the instrumental studies. Major Ivan McNeilly and a competent staff of Bible instructors handled the daily Scripture studies.

At the final devotional service, conducted by the Divisional Youth Secretary (Major Robert Chapman), Colonel Frank Moulton was welcomed. Following his challenging appeal a number of young persons accepted the invitation to give their lives in whole-hearted endeavour. Also participating were Brigadier and Mrs. Ernest Falle.

Preparations in Bermuda

GREAT enthusiasm prevails at Hamilton Citadel, Bermuda (Captain and Mrs. Frederick Goobie), with the National Congress in sight. Members of the corps have been saving their money for many months to be able to attend this special event in Toronto. Some of the comrades have never been to Canada. On two recent Sundays twenty-two seekers knelt at the Mercy Seat and Holiness Table.

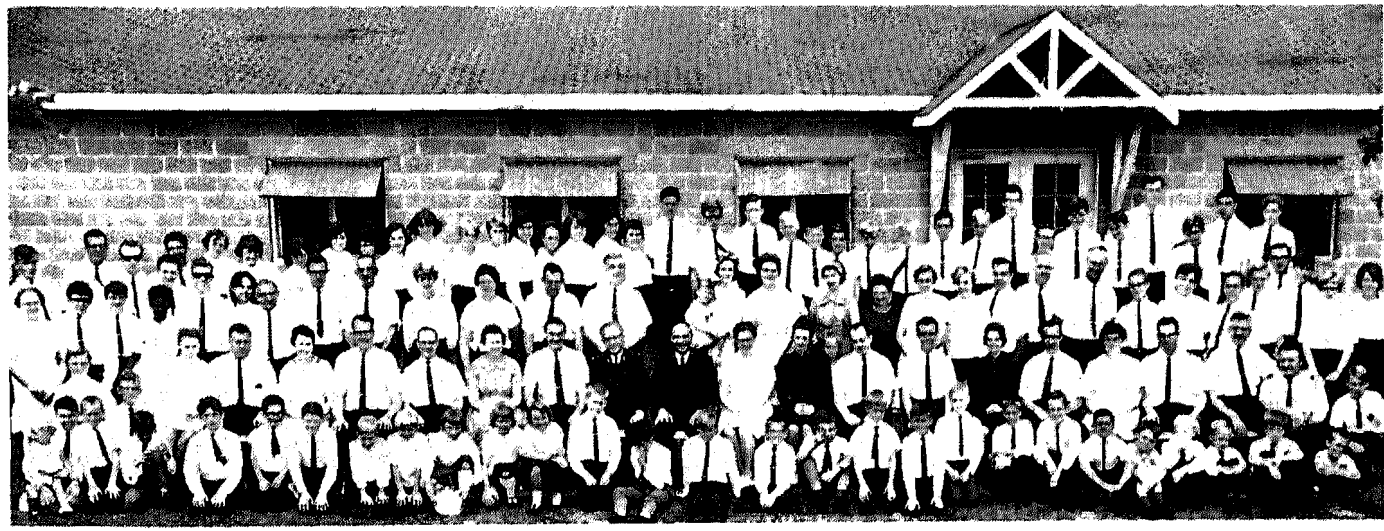
The camp auditorium was the focal meeting-place for the final programme and presentation of awards, when Colonel Moulton was the chairman. The student band's vocalists and timbrelists participated, and a high standard of musicianship was in evidence.

Honoured in the presentation of awards were young people from a number of corps. David Ferris (Fort Erie) gained the Joseph Acton Memorial Award for highest marks in senior Bible studies, and Marlene Follett (Niagara Falls) the Vince Evenden Memorial Award for vocal solos.

NEW YOUTH CAMP OPENED



Bandmaster Max Lundrigan passes over the keys of Silver Birches Youth Camp to Major Arthur Pike, Divisional Officer for Central Newfoundland. This new camp is located on the Deer Lake Highway twenty miles east of Corner Brook. Also in the picture are left to right Captain Gilbert Fowler, Mr. W. J. Lundrigan, chairman at the ceremony, and Messrs. Clyde Wells and B. W. Barrett.



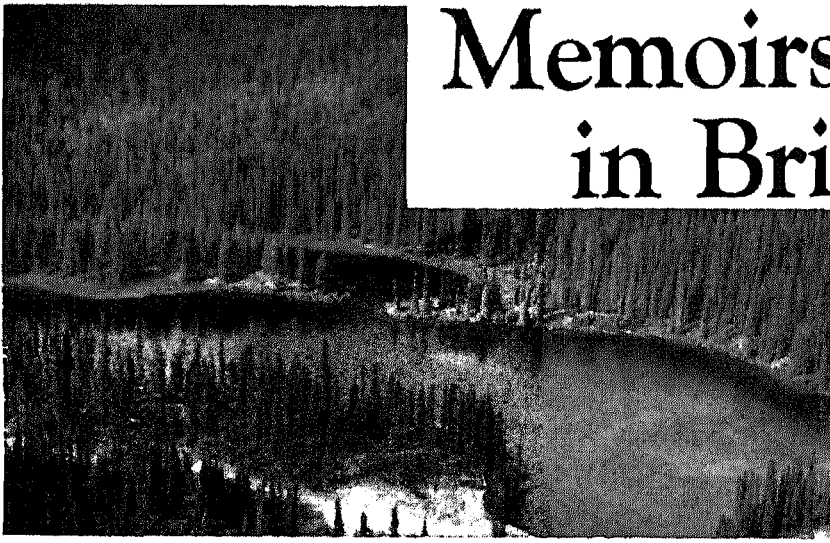
The students at this year's music camp for young people of the Southern Ontario Division met at Camp Selkirk under the direction of Bandmaster Fred Merrett, of Winnipeg. They are seen with the faculty, Lieut.-Colonel Arthur Moulton (Divisional Commander) and Major Robert Chapman (Divisional Youth Secretary).

Above Lieut.-Colonel Moulton welcomes Bandmaster Merrett, while Major Chapman looks on.

Memoirs of a Canoe Voyage in British Columbia

BY DETECTIVE BERNARD M. SMITH

Vancouver Police Headquarters



I AM a detective in the liquor squad in Vancouver, B.C. For my summer holiday in 1965 I had planned a ten-day canoe trip in Northern British Columbia. I intended to make the trip alone and had spoken to the Army Captain about it on more than one occasion. Captain Noel M. Sorley, or more affectionately known by his police chums as "The Boomer", was the Salvation Army officer at Hazelton, B.C., and a valued colleague at the Police Headquarters in Vancouver.

Once when working my beat one evening on the drug squad, I brought a teen-age lad away from the other addicts on Skid Row and took him to the Army hostel for accommodation. It was Captain Sorley who came to the door of the hostel late that night and fixed up the young man. The contact between us was kept up and we became friends.

A HARDY BREED

I found that it would be difficult to make the trip alone, so Captain Sorley agreed to arrange his furlough at this time and go with me. We left Vancouver on July 2nd and arrived at Bowron Lake next day. Bowron Lake is situated in the north-east corner of British Columbia and was the site of Canada's largest gold rush, one hundred years ago. Barkerville is now a tourist spot set aside to remember the hardships of the pioneers of Western Canada. They were indeed a hardy breed. Bowron Lake Park gave us a small sample of the hardships to which these folks were subjected.

We decided that rather than carry the canoe and equipment seven long miles through knee-deep mud—the first leg of the trip—we would pool our finances, cheat a little on the hardships and fly the first seven miles. We were dropped out into Indian Point Lake by the Cessna.

Our spirits were high so we tried our hand at fishing. These lakes are reported to be the best fishing lakes in British Columbia, and it wasn't long before we were able to land a beautiful rainbow trout. Feeling that these beautiful fish, as gifts from the good Lord, should not be wasted, and because this was all we could eat, we did no more fishing for the first day.

Due to the northern location of these lakes, it remains light until 11 p.m. and daylight begins again at 3.30 a.m. Rather than set up the

tent and get inside it, we crawled into our sleeping bags and slept under the stars. The peace and quiet of this area gave us both a chance to meditate with God.

After a breakfast of fresh trout next morning, we proceeded to the end of Indian Point Lake where we saw a beautiful cow moose feeding in the clear, shallow water at the edge. We were able to get within several feet of her before she sauntered off into the woods, only to return to her feeding shortly afterwards. Probably she knew she was in a game reserve and could come to no harm.

The 1.5 mile portage to Isaac Lake was through beautiful, rugged and not-too-difficult country. It was, however, very nice to reach the water again.

We paddled until 2.45 p.m., when we approached the clearing where we decided to camp for the night. There to meet us was a mother black bear, with two small cubs. After some time, they left the camp spot to us, only to return while we slept. They just sniffed at the tent and us. Poor Captain, I really believe he felt he would be their supper for the night!

PLENTY OF FISH

Isaac Lake is twenty-six miles long, the water very clear and ice cold. As we travelled near the shore, we could see numbers of large fish feeding in the water.

We reached our camp-site for the third night, set up the tent and had supper. I tried my hand at fishing to no avail.

At the end of Isaac Lake we prepared for the second portage. This was a most difficult journey. Fortunately we met up with another group that was one day ahead of us and had rested for a day on their trek. Two of the young men assisted us over the second portage that was through rocky country and over fallen trees.

We spent the night on McCleary Lake where it rained all night, with lightning and thunder. The other travellers then asked us to join them in shooting the dangerous Caribou River. On this trip one of the canoes with the other group was swept into the jungle-like growth of the edge of the river where it capsized, spilling its passengers and contents into the ice-cold water. All were rescued without any serious mishap. Only a six-hundred-dollar movie camera suffered!

At the end of the Caribou River we came into Tenezi Lake, and it was our intention to say goodbye to our new-found friends but, as we paddled away, a great storm began. The lake became like an angry sea and we were forced back to the other group. As we paddled through the treacherous waters I admit that I feared a great deal for our safety. We just made it to shore. I have thought since: three minutes more, and no more Boomer or Bernie.

During the evening, the other group asked us to join them for the rest of the journey and we decided we would. Captain Sorley felt they needed us: I felt they needed the Captain for his high spirits. I also felt they were having more hardships than they had planned for.

A COLD NIGHT

After a very cold night, which we spent in a Game Department cabin, the morning came with pleasant, bright sunshine.

After breakfast we all left in good spirits and began our trip down Tanezi Lake, into Sandy Lake and down the Caribou River. This was a peaceful trip in smooth-flowing waters with no problems at all.

We then turned into Three Mile Creek, where we had to pull our canoe through its shallow waters. Here we were buffeted by the trout as we disturbed them. We could feel them hitting our feet and legs as we walked.

At one point we were faced with a beaver dam, and once again, remembering that the Captain came from "down-under", I took time to explain one of nature's hardest workers.

Leaving Three Mile Creek for Babcock Lake, we saw several large moose feeding in the shallow waters. Once again it would appear that these animals had little fear for us. During the night a large one walked through our camping spot and my worry was that he might step on our canoe and put a hole

in it. After a pleasant breakfast we were on our way again. This was indeed a most beautiful country. I would never be able to paint a picture of it in words.

We travelled to the end of Babcock Lake where we used the rail portages placed there by a group of fishermen from Quesnel, British Columbia. During the trip down the lake we were followed by two large eagles, who, I imagine, were laughing at such a strange group. We spent a comfortable night by Spectacle Lake, with a warm fire to end the day.

We were now on the last leg of our journey. We entered Bowron River and sighted a large bull moose which was swimming just a few feet from us. How beautiful it was to watch him push his way through the water! He got ashore, gave us a quick glance, then started feeding. As we entered Bowron Lake it began to rain and blow. We took advantage of the following wind and made good time to the head of the lake and our car.

It was eight days and seventy miles since we left. It was a trip of a lifetime. Whatever the Captain lacked in physical stamina during this journey he made up for with spiritual support. I realized that this is truly the strength that matters.

TALE OF A TAIL

THE big dog watched the little dog frantically chasing his tail. "And what do you think you are doing?" he asked, when the little dog paused for breath.

The little dog replied jauntily: "I have mastered philosophy. I have solved the problems of the universe, which no dog before me has rightly solved. I have learned that the best thing in life is happiness, and that happiness is in my tail. Therefore, I am chasing it."

"Indeed," said the big dog. "I have also found that happiness is in my tail. When I go about my every day business it follows me."



Captain Noel Sorley, who is now stationed at West Saint John, with Yukon Bud (centre) a well known character in the area. On the left may be recognized the familiar face of Divisional Bandmaster Walter Dinsdale who, with twenty-two other members of the federal parliament, was travelling in the area. The picture was taken at the site of a new mine at Whitehorse.

THE MAGAZINE PAGE

THAT MAGIC SPELL

WHEN the long hot summer spreads its deep warmth across the broad regions of Canada's farmland, forest, lake and hillside then is the time for a lazy

John MacFie tells about—

Grub For The Trip

THE canoe tripper's "grub" list must favour foods that keep and carry well. Recent improvements in dehydrated foods have made it possible to outfit almost completely with dried or "instant" foods. These light and compactly packaged provisions, available from a few specialty firms and outfitters, are worth considering if you plan to undertake a lengthy trip or one that involves a great deal of portaging.

(Continued in column 4)

period of close communing with the sweet earth. Away from the crowded, man-made attractions of organized vacation centres, down the highways and byways, are the places where childhood memories are made for future years and the magic recollections of youth regained.

Here, the border between reality and whimsy becomes wispy and tenuous in the pure atmosphere of nature in all its peaceful being. Folk tales find easy acceptance to young ears and older alike. Old farmers' prognostications of the weather take on scientific sureness, a copper band worn on ankle or wrist to protect from rheumatism appears to have some value and a trout kept down the family well for a decade past, to keep the water clean, seems a normal engineering precaution.

Along the sea coasts, weathered dorymen recount sightings of ghost ships, seen offshore in the moonlight's gleam, and give serious practical unsyndicated advice to the lovelorn that slick newspaper columnists have never known. Inland, bordering the deep woods and the remoter northern hinterland, tales are told of the strange beings that live in the solitude guarding Aladdin-like caves of natural riches hidden in the rugged fastnesses.

Even in suburban security, children whisper together of bears

ABOVE: The magic of the summer is nowhere more evident than in a moment of exploration and discovery in the neighbourhood swamp. LEFT: A scamper down a narrow country lane brings to the city-bred boy a sense of oneness with the earth. BELOW: Nothing beats the solitude of a boy and his dog, and a fishing rod, in a home-made punt. (Photos by courtesy of the National Film Board).



and dinosaurs lurking in nearby vacant lots while their fathers, lolling in the heavy shade of ornamental trees, dream of past and coming deeds of intrepid derring-do along distant wilderness streams with fishing rod in hand.

The thick scent of heavy, deep-green summer casts its strange spell over all who breathe it full and nowhere is its spell more potent than across the face of Canada where summer comes afresh each year to a land defrosted whistle clean.

And as the days grow shorter and the faint hint of coming winter closes around the edges of the night the bright summer green of the trees gives way to a wild profusion of myriad colours dancing in the autumn sun. The smell of burning leaves is in the air and the sun casts a low amber glow through the haze.

Across the land the squirrels and chipmunks scurry and chatter before the lengthening shadows—Indian summer is here, a short respite before the bleak fastness of the winter snows.

Foster Mother of Mankind

THE cow has been called the foster mother of mankind. Three to four glasses of milk each day for teenagers and children (or the equivalent in such dairy foods as cheese and ice cream) supplies about twenty-five percent of the daily protein needs and seventy-one percent of the calcium requirements. At the same time, the recommended milk intake will furnish approximately fifteen percent of the vitamin A needs, forty-six percent of the riboflavin and ten to twelve percent of the thiamine. And the nutritive values were recognized long before the scientific details of "why" became known.

(Continued from column 1)

Groceries from supermarket shelves, more easily obtained and less monotonous than the dehydrated kind, will serve for the average canoe trip of from four to ten days with a moderate amount of portaging. Food that comes from the store in flimsy packages should be re-packed in tins or plastic bags. A light wooden grub box in which regularly used utensils and opened food packages can be carried, is a very useful piece of equipment. Camp coolers are just a burden after you run out of ice. If you freeze your fresh meat before packing it, it will keep longer and act as a coolant for other food.

The following is given as an outline from which you can compile your own grub list, substituting to suit your own taste:

Grub list for two persons for one week.

Milk (powdered)	2 lb.
Coffee	1 lb.
Tea	¼ lb.
Orange drink crystals	4 pkgs.
Instant chocolate mix	½ lb.
Beans (dried)	1 lb.
Bacon	2 lbs.
Cured or pre-cooked meat	2 lbs.
Canned meat	3 cans
Fresh meat	enough for 2 meals
Cheese	1 lb.
Shortening or oil	1 lb.
Lettuce or celery	1 head
Potatoes (dried)	1 lb.
Onion (dried)	1 pkg.
Bread (unsliced)	3 loaves
Butter (canned)	2 lbs.
Eggs	1½ doz.
Crackers	1 pkg.
Pepper	1 tin
Salt	¼ lb.
Sugar	3 lbs.
Biscuit mix	1 pkg.
Pancake flour	1 lb.
Flour (for frying fish)	1 lb.
Dried apples, apricots or prunes	2 lbs.
Raisins	1 lb.
Pudding	3 pkgs.
Instant rice	1 lb.
Rollled oats	1 lb.
Soup (dried)	4 pkgs.
Syrup	1 pt.
Jam	1 tin
Cookies	2 lbs.

The Young Naturalist



OFFICIAL GAZETTE

RETIREMENT FROM ACTIVE SERVICE—

Brigadier Alex F. Parkinson out of Melfort Sask. in 1923. Mrs. Parkinson, nee Agnes Lynn, out of Melfort, Sask. in 1925. Last Appointment Galt Eventide Home, Superintendent, on August 1st, 1967.

Clarence Wiseman

Territorial Commander

COMING EVENTS

Commissioner and Mrs. C. Wiseman

Prince Rupert, Sat.-Sun., Aug. 26-27; Windsor, Fri.-Mon., Sept. 8-11; Toronto Bramwell Booth Temple, Sat.-Sun., Sept. 16-17 (Welcome to Cadets); Danforth Citadel, Sat.-Sun., Sept. 23-24

Mrs. Commissioner Clarence Wiseman

Rhodes Avenue, Wed., Sept. 6 (Metro-Toronto League of Mercy Rally)

Lieut.-Commissioner Gilbert Abadie

Montreal, Thurs.-Tues., Sept. 21-26

Colonel and Mrs. L. Pindred

Kitchener, Sat.-Sun., Sept. 23-24

Colonel and Mrs. George Higgins: Edmonton Temple, Sat.-Sun., Sept. 2-3; Argyle Citadel, Sat.-Sun., Sept. 23-24

Colonel Frank Moulton: Winnipeg, Fri., Sept. 15

Lieut.-Colonel Ethel Burnell: Newfoundland and Labrador Province, Wed.-Mon., Sept. 6-11; Halifax, Tues., Sept. 12; Saint John, Wed., Sept. 13

Lieut.-Colonel and Mrs. Arthur Calvert: Mount Hamilton, Sat.-Sun., Sept. 9-10

Lieut.-Colonel and Mrs. Willson Pedlar: Galt Citadel, Sat.-Sun., Sept. 9-10

Lieut.-Colonel Wilfred Ratcliffe: Kamloops, Sun., Sept. 10; Port Alberni, Sun., Sept. 17

Lieut.-Colonel Wilfred Ratcliffe: Powell River, Sat.-Sun., Sept. 23-24

Lieut.-Colonel and Mrs. J. Douglas Sharp: Peterborough Temple, Sat.-Sun., Sept. 16-17

Brigadier Wyvel Crozier: Toronto Harbour Light, Sun., Sept. 10

Brigadier and Mrs. James Sloan: Amherst, Sat.-Sun., Aug. 26-27; Halifax North, Sat.-Sun., Sept. 16-17

Colonel Alfred Dixon (R): Wychwood, Sun.-Wed., Sept. 17-20

TERRITORIAL EVANGELISTS—

Major and Mrs. George Clarke: Powell River, Wed., Sept. 6; Courtenay, Thurs., Sept. 7; Alberni Valley, Fri., Sept. 8; Nanaimo, Sat., Sept. 9; Esquimalt, Sun., Sept. 10 (a.m.); Victoria, Sun., Sept. 10 (p.m.); White Rock, Tues., Sept. 12; New Westminster, Wed., Sept. 13; South Vancouver, Thurs., Sept. 14; Grandview, Sat., Sept. 16; Mount Pleasant, Sun., Sept. 17 (a.m.); Vancouver Temple, Sun., Sept. 17 (p.m.); Chilliwack, Tues., Sept. 19; Kamloops, Wed., Sept. 20; Vernon, Thurs. Sept. 21; Penticton, Fri., Sept. 22; Kelowna, Sat. Sept. 23; Nelson, Sun., Sept. 24; Cranbrook, Mon., Sept. 25; Fernie, Tues., Sept. 26

SPIRITUAL SPECIAL—

Captain William Clarke: Beaver Creek, Fri.-Mon., Sept. 1-4 (Fellowship Camp); Saskatoon Temple, Thurs.-Mon., Sept. 7-11; Meadow Lake, Tues.-Fri., Sept. 12-15; North Battleford, Sat.-Wed., Sept. 16-20; Weyburn, Thurs.-Sun., Sept. 21-24; Estevan, Mon.-Tues., Sept. 25-26



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Rally Day tags	35c per doz.	\$2.60 per 100
Rally Day buttons	50c per doz.	\$3.50 per 100
Programme folders		\$2.25 per 100
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Ball Point Pens		05c each
Ball Point Pens		10c each

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Prices subject to change without notice.

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RELIGION IN THE NEWS

● **SOUTH BEND**—Evangelical Christians are ready for serious discussion of theology with liberal churchmen, according to Rev. Dr. David Hubbard, president of Fuller Theological Seminary in Pasadena. The head of the conservative college made the statement last week at the Second National Faith and Order Colloquium at the University of Notre Dame, attended by Eastern Orthodox, Protestant, and Roman Catholic theologians.

Dr. Hubbard urged liberal churchmen to keep open minds to evangelical views and not to close the door on discussion. He exhorted them to give more attention to biblical preaching and to stress man's need of salvation. Focus of the National Faith and Order Colloquium was on evangelism in a pluralistic society.

* * *

● **SYDNEY**—An Australian missionary who survived a massacre in the Congo three years ago plans to return there because she feels that this is God's purpose for her life. She is Miss Elaine de Russel, a nurse who worked as a missionary with the Worldwide Evangelization Crusade at Nebogongo caring for the native people in the mission's leprosy.

In 1964, the mission station was seized by rebel Simbas, and Miss de Russel and her fellow workers were rescued by mercenary soldiers just a few hours before their scheduled execution. The Australian missionary nurse says that she is returning to the Congo with mixed feelings, but all bitterness has healed.

● **WINNIPEG**—Six churches are co-operating to provide a full-time, ordained chaplain to the men working on the construction of the enormous hydro project at Kettle Rapids on the Nelson River near Gillam, Manitoba. The four fully participating churches are: The Conference of Mennonites in Canada, the Lutheran Church in America, the Presbyterian Church in Canada, and the United Church of Canada. The Anglican and Roman Catholic Churches are also co-operating.

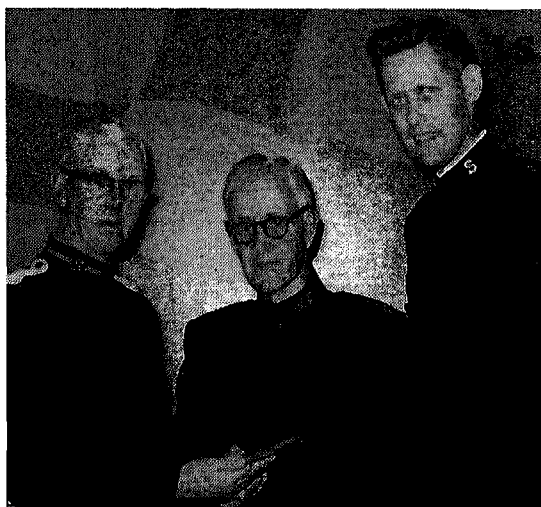
The Rev. O. Murray Wenstob, presently serving the United Church at Oak Lake, Manitoba, has been appointed chaplain from July 1, 1967.

* * *

● **TORONTO**—The Women's Inter-Church Council of Canada reported this week that the sum of \$66,000 has been received from offerings made by Canadian women at this year's World Day of Prayer services. Distribution of these funds by the council will be made over a wide area, both in Canada and overseas.

Among the projects and organizations to receive assistance from the 1967 World Day of Prayer offerings will be a school for the deaf in the Caribbean, Hungarian refugees in Belgium, the Indian-Eskimo Association, the production of Christian literature, and a number of Bible Societies in various parts of the world.

The Canadian observance of the annual World Day of Prayer is sponsored by the Women's Inter-Church Council, in co-operation with local church groups across the nation.



During the band weekend at Woodstock, Ont. Bandmaster James Gordon (left) made a special presentation to Bandsman Henry Harris in recognition of fifty-seven years of faithful service as a bandsman. Receiving his first commission in Dunnville, Ont. this comrade later gave service in Dundas, Oshawa, Hespler, and for more than thirty years in Woodstock. The corps officer, Captain Len Pearo, is seen at the right.

MISSING PERSONS

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto, marking your envelope "Inquiry".

BEDFORD, Eldon Fleming. Presumably deceased, though this "hearsay". Was a Merchant Seaman in Canadian Navy. About 1944 or 1945 his ship put in to Durban, South Africa, where he met and married Olive Ruby St. Joseph — this about 1945. A son, Richard Fleming Bedford, was born July 7, 1946. This was after sailing of his father's ship. The father has never been heard from since. Son seeks to know of his relatives in Canada. Are there any who would contact us? 67-185

BLACK, Charles Robert. Age about 55. Born in Montreal, Que. Married. R. C. Short. Small build. Blue eyes. Dark hair and complexion. Self-employed painter and decorator. In 1955 lived on Parliament St., Toronto. His father was also a painter. His mother, Christina, and father, Robert Black, both deceased, as is wife, Eileen. Children—Lorne (27) and Tina (35). His sister Mrs. Violet Gilbert, enquires. 67-399

DRAEGAR, Bernard Cecil. Born April 28, 1927, in London, England. Was a farm worker. Married. Daughter, Doreen. To Canada in 1950. Last known to live at 14476 Mudbay Rd., Cloverdale, B.C. Last heard of in 1958. Mother is inquirer. 19390

DREULING, Josef. Born June 22, 1894, in Russia. Father was Bonifazius Dreuling. Inquiry through Red Cross on behalf of his brother, Rafael, whose address we have. Came to Canada in 1921 and last letter from him in 1932. His last address lost. Who can help us? 67-360

FORBES, James Robert (nickname "Cut"). Age 47. Born in New Glasgow, N.S. Height 5' 11". Weight 170 lbs. Medium build. Blue eyes. Fair hair and complexion. Single. Truck driver. Last heard from in summer of 1958. Lived on Lansdowne Ave., Toronto, Ont. Parents, Charles and Malinda Forbes (deceased). Brother Harry inquires and is most desirous to find. 67-352

GERDING, Gerard. Born November 5, 1930, at Bellen, The Netherlands. Last known address, General Delivery, Valemount, B.C. Was employed in a sawmill. Last heard from May 27, 1964. Intended to return to Edmonton. Letters to Valemount and Edmonton addresses returned Parents—Z. Gerding and H. Gerding-Bouwmeester. Are very anxious. 68-586

KNIGHT, Stewart Paul. Born April 25, 1919, at Jackson's Cove, Nfld. Was a sewage plant operator both in and out of Forces. Serial No. 221734. Social Insurance No. 422-787-002. Was a corporal in R.C.A.F. Last heard from in September, 1965. Was then in Los Angeles, California. Parents were Robert and Clara Knight, now deceased. His six children and inquiring wife, Leona Rhoda Knight, are anxious about him and are lonely because of his absence. 67-335

MCCARTHY, Melville (Mac). Age 48-49. Born in Pembroke, Ont. Height 6' 1". Weight 230-250 lbs. Brown eyes. Greying black hair. Dark complexion. In lumbering trade and worked at Sault Ste. Marie, Ontario. Last heard from by letter in 1965. Sister Winnifred inquires. 67-345

PHIPPS, John Henry (called Jack). Born April 25, 1900, at Battersea, England. Height 5' 6". Weight 170 lbs. Brown eyes. Dark hair. Chief in hostels and on boats. Probably in U.S.A. but could be in Canada. Brother Sydney is most anxious to find. 68-397

SCHUSTER, Nikolaus or some member of his family. Born May 15, 1923, in Russia. A cousin, Lilly (or Hilde) Schatz seeks. Were in Frankfurt/Main, Germany, but later, on July 27, 1959, via the "Arcadia", they emigrated to Canada where their destination was given as Winburn, Alberta. Came to join children Nikolai, Willy, Edmund and Liselotte. Until 1956 they corresponded regularly. Can anyone help us find them? 67-359

SWANSON, Otto. In Norway his name was Otto SVENSSON and this could be so in Canada. Born March 21, 1894, in Norway. His parents were Otto and Ingeborg Svensson. His wife, Mathilde Svensson, living in Norway is the inquirer. He was last heard from in 1929 when he lived in Toronto, Ontario. 19469

van den HAZEL, Rose (nee Rokoschewski). Born June 21, 1925. Married Hendrik van den Hazel, May 27, 1945, at Bechlin, Germany, while each of them were working on a farm in this area. They returned to Holland and from there emigrated to Canada in March, 1948. Her mother, Mrs. Anna Rokoschewski (born 15, 8, 94), is most anxious to find. 67-349

ZWARYCH, Walter. Born February, 1929, in Glenevis, Alberta. Height 5' 7". Weight 165 lbs. Blue eyes. Fair hair and complexion. Worked on College St. and Dundas St. W. Toronto, as an upholsterer. Was in the Army Reserve Corps. Last heard from in 1946. At that time he lived on Bellwoods Ave., Toronto. Said to have gone to lumber camp in B.C. His parents, now deceased, were Andrew and Veronica Zwarych. His sister, Mrs. Sophia Buck, enquires. Brothers and sisters have a strong desire to see him again. 67-246

ACCEPTED FOR OFFICER TRAINING

Three more young people join "The Evangelists"

HENRY HARLEY, of Perth, Ont., was born in western Canada but his responsibilities as a member of the R.C.M.P., and later the Ontario Provincial Police, brought him to Perth, where he has definitely felt God's direction with regard to officership. His call to follow the Lord in this way had actually come years before as a teen-ager, but he was unwilling to obey; a definite crisis in his spiritual experience brought him to the place of obedience. With all other interests put to one side he is happy in the knowledge of complete surrender to God's will and purpose.

MRS. ANDREA HARLEY hails from the Netherlands but came to Canada with her parents when she was quite young. While still in her teens she was soundly converted in an Army meeting. Youth councils from year to year made an impression on her future service for God, and she is grateful that He was so persistent in His loving call.

She now looks forward to united service with her husband as Salvation Army officers, feeling honoured in being chosen to a special task for Him.

SHEILA WILLIS, of Wychwood (Toronto) was brought up in the Army, but found when relatively young that she could not depend on the experience of her parents as far as spiritual things were concerned. A happy type of Salvationist since her conversion at that young age, she realized through a Bible message that God was calling her to be an officer.

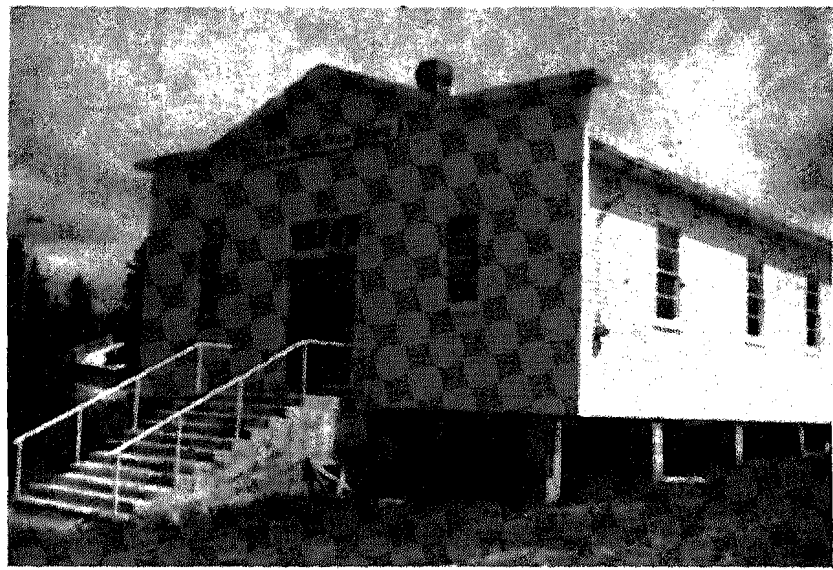
The messenger was a cadet and God used His word definitely to direct her life into His chosen pathway.



HENRY and ANDREA HARLEY



SHEILA WILLIS



PLANS for the building of the new hall at Lethbridge, Nfld., (Lieutenant and Mrs Calvin Abbott) began in 1960, when the corps officers were Major E. M. Abbott and Lieutenant Lulu Brace. They organized a successful house-to-house collection which was augmented by the generous gifts of other denominations in Lethbridge.

The carpenter for the building was Wesley Holloway, the chimney and concrete work being carried out by Eli John Holloway. Most of the building was by free labour.

The hall was officially opened on Dec. 16th, 1962, by Colonel George Higgins, the Provincial Commander for Newfoundland at the time, when the corps officer was Major E. M. Williams.

In the intervening years local Salvationists have worked hard to clear the debt on the building. This culminated in a ceremony last June when Brigadier Chas. Hickman, the Divisional Officer, publicly burned the mortgage.

THE MARKS OF THE ONE TRUE CHURCH

(Continued from page 4)

One may get the best of a quarrel, yet suffer a moral defeat in the process. In a church in which the spiritual temperature is low, quarrels often develop into such bitterness and hatred as to drive out the Spirit of Christ and slam the door upon any possibility of successful soul-winning.

Under the last question in this first group is a list of ugly sins which keep men out of the Kingdom of God (9-10). Nine of them are horrible, and we shudder to think that any child of God would stoop to such bestiality. But one in the list differs from the rest—effeminate! The word means flabby or weak. Flabby in the face of temptation! Weak when rebuking iniquity! This sin does not sound as obnoxious as the other nine, but there can be no doubt that in the sight of God it is equally as bad! Flabby Christians are not a credit to their Lord and are often a danger to the Church!

The second group of questions relates to the attitude of the Christian toward his body. Notice how Paul lifts the sights of the Corinthians. Their bodies are members of Christ for His service. Their bodies are to be raised from the dead for His glory, and their bodies are the temples of the Spirit for His worship!

As to his own bodily appetites, Paul says that all things are lawful, but not expedient. In other words, while there is a sense in which I may do as I like, there is another sense in which I may do only those things which are helpful to others. He then goes on to say that he re-

fuses to become the slave of any fleshly habit.

Christian discipleship involves the concept of the body as the sanctuary of the Most High God. It is impossible to indulge in fleshly lusts and enjoy a robust spiritual experience. We may be devoted and efficient in

service, but service alone is not enough. Service must originate in a heart inspired by the indwelling presence of the living Christ, if it is to be truly effective in achieving the great purposes of redemption.

(To be continued)

You are welcome
at the
Jackson's Point Camp
Auditorium

for regular summer
Sunday meetings at
10:30 a.m. and 7 p.m.

SPEAKER: August 27th
Lieut.-Colonel
J. Douglas Sharp

— Scriptural Crossword Puzzle —

ACROSS

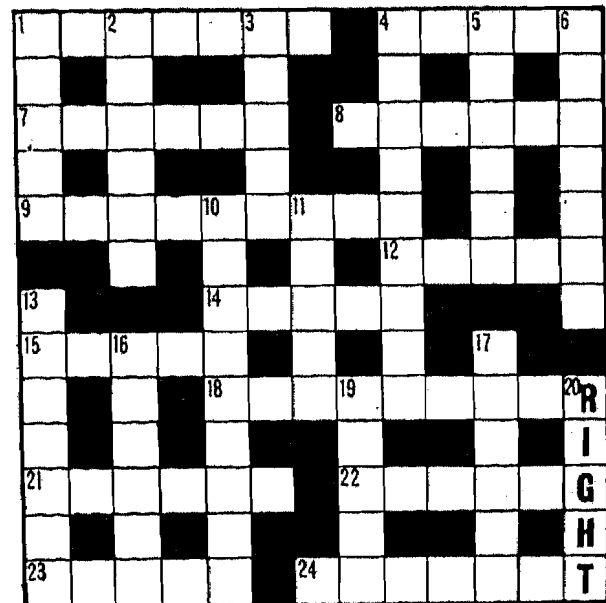
- Joseph was put into one (7)
- Among the spoils Achan saw one of gold of fifty shekels weight (5)
- To keep in, in winter nights? (6)
- Isaiah spoke of these being beaten into plow-shares (6)
- The fear of the Lord is the beginning of this (9)
- This creature shall cry to his fellow (5)
- A venomous one hung on Paul's hand (5)
- "Seek peace, and ——— it" (5)
- God is no this of persons (9)
- At an interval of sixty minutes (6)
- Such a guest isn't taken in for nothing! (6)
- Such women, laden with sins, can be led captive (5)
- Demetrius "——— no small gain unto the craftsmen" (7)

DOWN

- "If they ——— any deadly thing, it shall not hurt them" (5)
- Cornelius was of good report among this of the Jews (6)
- A weight (5)
- "——— not against flesh and blood" (2-7)
- "Our Lord Jesus Christ, ——— our way unto you" (6)
- This direction turns nearest (7)
- God gives thus to all men (9)
- Faces of clocks and watches? (5)
- All these of the bag are God's work (7)
- Son of Hannah (6)
- The Psalmist said the wicked made ready their arrow upon this (6)
- John said he would not write with this and ink (5)
- "We have an altar, whereof they have no ——— to eat which serve the tabernacle" (5)

Where a dash is printed, the missing word is the required solution. Biblical references are given, to be used if needed.

REFERENCES ACROSS: 1. Gen. 40. 4. Josh. 7. 8. Is. 2. 9. Pro. 1. 12. Is. 34. 14. Acts 28. 15. 1 Pet. 3. 18. Acts 10. 23. 2 Tim. 3. 24. Acts 19. DOWN: 1. Mark 16. 2. Acts 10. 4. Eph. 6. 5. 1. Thess. 3. 10. Jas. 1. 13. Pro. 16. 16. 1 Sam. 1. 17. Ps. 11. 19. 2 John. 20. Heb. 13.



SOLUTION TO THIS WEEK'S PUZZLE

17. STRING. 19. PAPER. 20. RIGHT. EASTERN. 10. LIBERALLY. 11. DIALS. 13. WEIGHTS. 16. SAMUEL. DRINK. 2. NATION. 3. OUNCE. 4. WE WRESTLE. 5. DIRECT. 6. 21. HOURLY. 22. PAYING. 23. SILLY. 24. BROUGHT. DOWN: 1. KNOWLEDGE. 12. SATYR. 14. BEAST. 15. ENSUE. 18. RESPECTER. ACROSS: 1. DUNGEON. 4. WEDGE. 7. INTERN. 8. SWORDS. 9.

THE STORY SO FAR: A poor boy, born in a Geneva slum, John Louis loses his mother and the sight of an eye as the result of his father's folly. He is made to drink brandy as an infant and lives in such wretched conditions that he has to be taken away from his father and put in an orphanage. The other inmates of the home treat him cruelly, and foster-parents and employers—some of whom cheat him—find him dishonest and unemployable. He runs away and becomes a vagabond known to the police all over Switzerland. He finds shelter with a kindly couple at a farm.—
NOW READ ON.

12. An Alpine Idyll

THE Tourniers who owned the little farm had pathetic faith in the healing virtues of quiet country life on a besotted and wretched town-dweller such as I.

"You have a way with horses," said Ernest the farmer, who could work from dawn to dark without tiring, week after week, seven days a week. Driving the cows, taking the milk to customers, cleaning out pig-sties, ploughing his fields, his life was a round of contented labour.

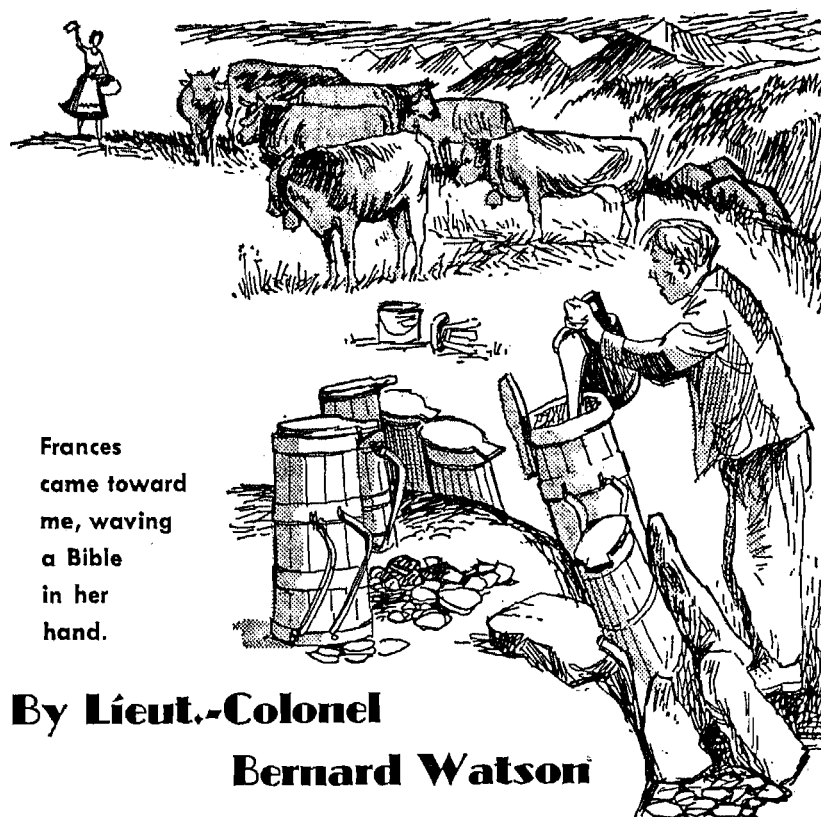
Emilie Tournier, his wife, had no interest in shops or gaiety. There was her child, there was her husband, there were hens to feed, eggs to collect, bread to bake, sewing, cleaning, cooking. She had no respite and felt need of none.

The Tourniers were religious people. Theirs was the first home I knew where religion made a difference to the conduct of those who professed it. My confidence that religion was a mockery was based on the assumption that people were religious because it suited their interests: it was good for business, it helped them to make friends, it gave them something to do with their spare time. But this couple seemed to be religious because they believed in religion. When I would not go to church with them and refused to share in their family prayers they were disappointed.

St. Anthony left the world and went to live in seclusion finding God in the desert. While I was with the Tourniers I, too, lived as a hermit but I did not find God. There was a hut in which I had to sleep during the summer while I watched the cows on the foothills of the Alps. The scenery was a magnet drawing tourists from all over the world.

Alpine flowers made a carpet for my feet. The birds sang and the bells attached to the cattle made melody. Now and then Swiss guides, above in the mountains, would yodel for the amusement of holiday-makers, the echoes bouncing from peak to peak.

Up from the village, Frances Labriolle, who worked at the farm and who was—how do you put it in English—"on the shelf", came now and then with laundry and food for me. Emilie Tournier, like most women, was a sentimental match-maker and encouraged the ideas in this spinster's head.



By Lieut.-Colonel
Bernard Watson

I'll admit that the idea of courting the Swiss woman came into my mind but it found no lodgement. This idyll of the mountains was too good to be true. I was craving for drink. Coffee, or the pure sparkling water of the mountain streams, was a poor substitute.

There was no partnership with nature. The birds did not sing for me, the sheep did not know my language.

With the laundry, one day, the

spinster brought a little Bible, a gift from the Tourniers.

"He will settle down. He will make you a good husband," they said to her.

I threw the Bible into a corner. A man needs must learn how to navigate by the stars. To me the Bible was a book that had been forced upon me as a child, a boring book I did not comprehend.

I put on weight, I thrived on this idyllic life, deprived of drink except coffee and cold water. Frances

Labriolle joked about my health and began to be possessive.

Every time she came she wanted to stay longer . . .

A man once wrote a book on the "If of history". What might have happened if Caesar had not crossed the Rubicon? If the great Khan had conquered Europe? If Napoleon had not lost Waterloo? If Hitler . . .

What might have been my future if I had not come across the picnic hamper. I *might* have married Frances Labriolle. I *might* have settled down in the village as a permanent hired hand of the Tourniers. I *might* have become a respectable citizen, even gone to the church. . . . Pigs *might* fly!

I lost one of the Tourniers heifers and had to go high up the foothills to find it. On my way down, driving the silly thing before me, I came to a little dell where three pine trees stood by the side of a tiny brook. There was a picnic hamper and three bottles of whisky. I whipped the bottles out of the hamper and stayed drunk for two days.

When Ernest Tournier came up later I was unconscious. One of his best cows had fallen into a gorge and maimed itself so badly that it had to be destroyed. I was to blame. In disgust at my drunken outbreak he sent me packing.

The Army in Vietnam

PERHAPS many people are unaware that The Salvation Army is one of the member organizations of USO, along with five other groups.

At the present time, eleven USO clubs operate in South Vietnam, with several more under construction. In each a special poster lists the names of member organizations, with the emblem of that organization displayed.

One club alone serves approximately 75,000 people per month. Most of them come for a hamburger the first time, or to use the telephone, and there is a constant line at the booths to make that important call home to loved ones.

The clubs offer a variety of services, from classes in photography to courses in Vietnamese and lessons in playing the guitar. The religious literature provided by The Salvation Army has received wide distribution through the literature racks found in each club.

The barricade set up in front of the entrance discourages terrorists from tossing bombs into the club area.



From Saigon, Vietnam comes this photo of the USO club, of which The Salvation Army is one of six member organizations. The servicemen start lining up outside the centre at 6 a.m. to register telephone calls home.